CORE RESILIENCE COMPONENTS FOR UNITED STATES NAVY CHAPLAINS

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Abstract

This thesis explores the core components of resilience for United States Navy Chaplains that provide the framework for coping with the stress and potential trauma that is inherent in military ministry. These are explored with a focus on the unique aspect of the Christian faith and its influence on resilience.

Through a study of the demands of the chaplaincy and the various resources, a training and mentoring tool has been developed that utilizes a formula called the "Resilience Quotient." This formula is not diagnostic, but provides a self-assessment snapshot of the individual chaplain's level of resilience.

CHAPTER 1

THE PROBLEM AND ITS SETTING

Introduction

In September of 2009, a United States Navy Chaplain left his car parked in the middle of the Newport Bridge in Rhode Island and jumped to his death in the waters below. Before becoming a Chaplain, this man had served as a Marine during the Vietnam War, earning the Bronze Star and two Purple Hearts for his service there. He later served as a Catholic Chaplain after receiving his commission into the Navy in 1987, and had served with the Marines again in the Iraq war in 2007.[1] Over the course of twenty years, he had risen to the rank of Commander in the Chaplain Corps. At first glance, this should have been a man who had learned and exhibited resilience. He very likely had helped many service members throughout the years with their struggles in life as their primary caregiver and spiritual leader. However, his suicide highlights the very real danger that such caregivers face. Chaplains can become a casualty of Burnout and Compassion Fatigue, both of which are intensified as a result of the unique nature of military service. The tragic conclusion of the previously mentioned Chaplain is a stark reminder that resilience is not only something that Chaplains help other's learn and practice, but it is a necessary element in a Chaplain's life. Without it, life is not only more difficult, but can end tragically. Conversely, a Chaplain with a strong, resilient

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[1] Mark D. Faram, "Reserve Chaplain Kills Himself, Police Say," Navy *Times*. September 22, 2009.

foundation can survive and thrive in military service and continue to provide needed pastoral leadership to those they serve.

"Resilience" has become a catch phrase in the Navy. Initially, the discussion revolved around "Self-Care" but this phrase conveyed a level of narcissism that limited its acceptance for caregivers who were committed to helping those who were struggling through life. By moving the discussion into the broader area of resilience, a more balanced and healthier approach has surfaced. Resilience recognizes the need for caregivers to monitor and care for their personal resources so that they do not deplete their own reservoirs as they help others deal with their struggles. However, defining resilience is a challenge, as there are many thoughts on what it is. As the idea of resilience has developed over the years, it has matured from its original birth in the 1970's as part of child psychology and the study of children who had endured significant poverty and hardship yet had normal developmental patterns. Since then, it has expanded to its current use as a term often used in positive psychology in an attempt to describe what makes people psychologically healthy.[2] Depending on how it is being defined, it can be seen as an "ability" that can be taught, a "competency" that is inherent to the person, or a "process" that can be influenced and guided. Although there is still much work to be done to determine if resilience is teachable or inherent, there does seem to be an indication that a certain level of resilience can be developed as a person matures and learns from the events of life. Therefore, for the purpose of this paper, the process and ability will be interchangeable in understanding resilience. This gives room for the

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[2] Lisa L Meredith, et al., *Promoting Psychological Resilience in the U. S. Military* (Santa Monica, CA: Rand Corporation, 2011), 2-5.

inherent ability as well as allowing for external influences in a guided process of developing resilience.

With this in mind, the following working definition will be used: "Resilience is defined as a phenomenon or process reflecting relatively positive adaption despite experiences of significant adversity or trauma."[3] It is important to recognize in this definition that significant stressful and/or traumatic events are part of life for a resilient person. The lack of these factors would also negate the need for resilience. As will be shown in the following pages, military service requires such a process for successful navigation.

By using this definition of resilience, this paper will explore the thesis that the resilience of a Christian Navy Chaplain is built on the foundation of an ongoing, healthy faith in Christ, which is the catalyst for a holistic lifestyle of mental, physical, and spiritual health. Furthermore, it is the belief of the author that this lifestyle of resilience then provides the necessary strength to positively adapt to stressful or traumatic circumstances. To ascertain if this thesis is valid, a better understanding of the theological understanding of resilience will be developed, and a sample of Chaplains will be interviewed to identify the requisite skill set or processes that have strengthened their resilience and the challenged that would undermine their Resilience. This sample of Chaplains will be taken from those currently stationed in the Japan area of operation, which has a very high stress level of operations.

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[3] Shelley MacDermid et al., *Understanding and Promoting Resilience in Military Families,* Review (Purdue University, Lafayette, IN, 2008), 1.

The anticipated outcome of this project will be to find common denominators of resilience for these Chaplains, which can then be developed into a suggested "best practices" for Christian Chaplains. This will provide a general process that can leave room for personal preferences and theological distinction, yet also develop a common language for accountability and mentoring within the United States Navy Chaplains Corps.[4] Also, it is anticipated that certain pitfalls will be identified and warning can be given to help decrease the possibility of falling into burnout, compassion fatigue, and other disabling factors that can occur due to poor resilience.

To better understand the level of resilience needed to persevere in the midst of the difficulties, challenges, and opportunities that Chaplains face, it is necessary to provide an overview of the life of a Chaplain. By explaining their professional and ecclesiastical responsibilities, and exploring the various challenges and blessings that they face in all areas of their lives, a better understanding of the needed areas of resilience should surface.

Basic Qualifications and Expectations

Chaplains hold unique roles as ministry professionals employed by the United States government. In this role, Chaplains play a central role in ensuring the constitutional right for military personnel to freely practice their religion, while respecting the separation of Church and State. In order to hold this position, each Chaplain serving in the military, regardless of branch, must hold an ecclesiastical endorsement from a government recognized religious organization. Without this

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[4] From this point forward, "Chaplains" refers to United States Navy Chaplains unless otherwise noted.

endorsement, one cannot be a Chaplain. Additionally, should the Endorsing Agency withdraw their endorsement, a Chaplain is administratively separated from military service.

Once endorsed and commissioned as an officer in the Chaplain Corps, the United States Navy expects its Chaplains to fulfill four basic core competencies, prescribed in the following Secretary of the Navy Instruction.

To meet the requirements of religious accommodation, morale and welfare, and to facilitate the understanding of the complexities of religion with regard to its personnel and mission, the DON (Department of the Navy) has designated four core CHC (Chaplain Corps) capabilities: care, facilitate, provide, and advise. Chaplains care for all Service members, including those who claim no religious faith, facilitate the religious requirements of personnel of all faiths, provide faith-specific ministries, and advise the command.[5]

The competencies of Care, Facilitate, Provide, and Advise provide the parameters in which the Chaplain functions. It also bridges the gap between the two worlds in which the Chaplain lives, that of his or her ecclesiastical endorsement and as military officer. By balancing the demands of fulfilling the call to the ministry of the Gospel of Christ while operating in a government institution that is pluralistic, a Christian Chaplain is able to minister to the diverse population of the United States Naval Services. Within this pluralistic population a Chaplain is expected to remain true to the tenets and beliefs of his or her own faith while serving those of all faiths (or no faith at all) with equal concern. It is also expected that Chaplains will not proselytize others, but respect the convictions of those he or she serves. However, Chaplains are able to share their faith and assist in the conversion of service members when the service members seek such assistance.

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[5] Secretary of the Navy. "Religious Ministries within the Department of the Navy" (SECNAVINST 1730.7D, Department of the Navy, 2008), 5.

The environment in which these four basic competencies are fulfilled can be very different depending on the Chaplain's rank and assigned duty station. Chaplains serve as the frontline caregivers for Sailors, Marines, and Coast Guardsmen, but how they provide that care is dependent on whether they are in an operational or shore assignment, and also if they are junior or senior in rank.[6]

Chaplain Development

Although each Chaplain is expected to fulfill these competencies, advancement in rank carries with it a shift in responsibilities and places emphasis on different competencies. This shift does not necessarily mean that stress is more or less for senior or junior Chaplains, but the responsibilities increase and decrease in the areas of the four competencies. As described in the following section, junior Chaplains often are in direct contact with the daily stressors of combat and operational strain that are felt by the service members with whom they serve. Senior Chaplains may not experience these same stressors on a regular basis as their responsibilities become more administrative and supervisory. However, the senior Chaplain experiences an entirely different and new set of stressors that junior Chaplains often do not fully appreciate as the former deals with the bureaucratic process that keeps the Navy afloat.

Junior Chaplains typically are embedded in an operational unit, such as a Marine Battalion or on a Navy ship, and are Lieutenants Junior Grade and Lieutenants. In these

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[6] U.S. Navy Chaplains serve the Navy and the Marines, which both fall under the Department of the Navy, as well as with the Coast Guard. Additionally, as the Armed Forces have become more "Joint" in their operations, Navy Chaplains are frequently serving in multi-service assignments, ministering to Army and Air Force personnel as well.

assignments, they fulfill the role of religious provider for those in the unit of a like faith

(Lutheran's provide Lutheran service, Catholics provide Catholic services, etc.), while

providing resources and opportunities for other denominations and faiths to exercise their

religion freely. Although this facilitation and provision of religious expression is vital to

Navy personnel, the "Care" aspect of the Chaplain's job generally consumes more of the

Chaplains typical work day. Daily pastoral counseling is the norm, to include relational

counseling (pre-marital and marriage), crisis intervention (suicidal behaviors and

expressions), death notifications and grief counseling, and other intensive personal

communications. Therefore, the junior Chaplain will be more involved in the "Care,

Facilitate, and Provide" aspect of their responsibilities. Although they are also involved

in the "Advisement" of the command, this is a much smaller part of their responsibilities

in their initial assignments.

Although simplistic, the following chart portrays how the application of these

competencies changes with the advancement of the Chaplain through his or her career.

Figure 1. U.S. Navy Chaplain's Core Competencies.[7]

US Navy Chaplain
Core Competencies

	Lieutenant (Junior Grade)	Lieutenant	Lieutenant Commander	Commander	Captain
Care					
Provide					
Facilitate					
Advise					

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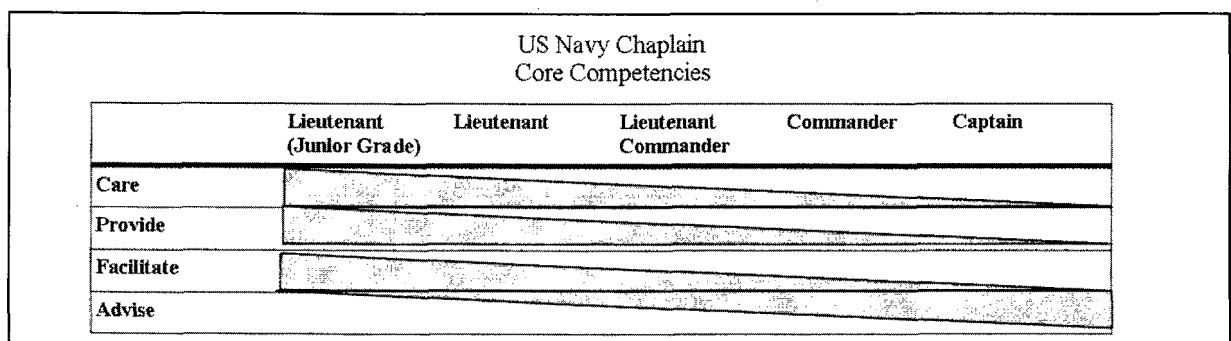
[7] This figure is the author' depiction of the rough breakdown of the Core
Competencies as they relate to rank.

The mid-level Chaplains, who are typically Lieutenant Commanders, are still providing these same services, but the balance of their responsibilities are starting to shift as they are beginning to take on more of the "Advisement" role with the leadership of the command. They are also taking on supervisory roles at this rank and may be managing staffs of Chaplains and Enlisted personnel. Their responsibilities and ministry shift to more of an equipping role as they train and mentor other Chaplains. They may now be one step removed from the Sailor on the deck plate of a ship, or from the Marine going out on patrol. Although this type of hands-on ministry will still occur, the mid-level Chaplain is becoming an administrator as well as minister.

The senior Chaplain is typically a Commander and Captain, and it is at this rank that they are much more involved in advising commanding officers, establishing policy, and supervising other ministry professionals. Their role as Staff Officer, not just Chaplain, becomes more prominent than in the early years of chaplaincy. Although they have opportunities for "traditional" ministry, such as teaching, preaching and counseling, these opportunities are fewer and often done by the junior and mid-level Chaplains.

As Chaplains advance through the ranks of the Navy, they also gain experiences, habits, and coping skills that affect their ability to adapt to the demands of military life. Especially for the junior Chaplains, there is an increased occurrence of direct exposure to combat trauma and death, as well as high operational stress. With a military that has experienced over 10 years of continuous war, many mid-level and senior Chaplains began their service prior to or in the early years of the Global War on Terror with its operations in Afghanistan and Iraq, and junior Chaplains have not known any other operational environment other than a wartime setting. This means that many Chaplains

have had firsthand experience as embedded members in combat units in Iraq and Afghanistan and have experienced frequent and extended shipboard deployments, as well as serving as hospital Chaplains in forward deployed medical facilities. As a result, exposure to the physical dangers of war, combat injuries of those close to them, and the death of members of their command are part of the experiences of many Chaplains.

The often overlooked issue in the Chaplains' experience is that as they seek to ease the emotional and spiritual distress and injuries of those they serve, they often are experiencing some of the same traumas. Whether it is counseling the homesick Sailor or Marine on relationship issues, or helping them grieve the loss of a friend, Chaplains are also dealing with separation from loved ones and also feeling the loss of members of their command.

Even for those Chaplains who have not had direct exposure to combat, their regular counseling of those who are in the line of fire lends itself to the very real risk of Compassion Fatigue and Burnout. Burnout, which is seen when people get angry, ineffective, apathetic, and depressed, can develop as Chaplains become exhausted or disenfranchised with the work. As Chaplains counsel and minister to numerous service members who are breaking under the Combat and Operational Stress of the military, they can begin to feel that they are fighting a losing battle. Because many of the ongoing issues that these service members have do not lend themselves to easy answers, the Chaplains can begin to feel that they are not making a difference, and can lose the idealism and motivation that initially led them into military service.

Compassion Fatigue (CF) is a result of Secondary Traumatic Stress Disorder (STSD) and has significant differences in comparison to Burnout. CF is a "state of

exhaustion and dysfunction - biologically, psychologically, and socially - as a result of

prolonged exposure to compassion stress"[8] The symptoms are nearly identical to Post-

Traumatic Stress Disorder, with the principle difference being that the caregiver is

emotionally affected by the trauma of another individual.[9] This is especially relevant to

Chaplains serving with operational units. As mentioned earlier, the close proximity of

the Chaplain to the experiences of the war fighter makes the connection much more

personal than it would be for a counselor who is in the United States and may debrief a

service member upon return from combat or other deployment. Counseling those who

suffer from PTSD can also account for the vicarious traumatization of Chaplains,

especially given their close relationship with many of those they counsel.[10] Unlike a

counselor who would see clients in a professional setting with established boundaries,

Chaplains are typically counseling those they eat, work, and socialize with on a regular

basis. The relationship can become very difficult to separate, and enhances the risk of

secondary trauma to the Chaplain because of the emotional pain of suffering with the

individual in counseling.

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[8] Charles R. Figley, *Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in those who treat the traumatized* (Bristol, PA: Brunner/Mazel, 1995), 253.

[9] Martha J. Hay, *Compassion Fatigue in the Military Caregiver* (Strategy Research Project, U. S. Army War College, Carlisle Barracks: U. S. Army War College, 2009), 5.

[10] Laura R. Simpson, and Donna S. Starkey, "Secondary Traumatic Stress, Compassion Fatigue and Counselor Spirituality: Implications for Counselors Working with Trauma. *Counseling Outfitters,* 2006. http://www.counselingoutfitters.com/simpson.htm (accessed April 12, 2012) Simpson and Starkey address the issue of self-awareness of the counseling practitioner working with primary victims of trauma to the effects of Secondary Trauma and Compassion Fatigue.

Not only is the proximity of the care that a Chaplain provides for the service member an issue, but the frequency of these exposures is also a significant factor. Because of the operational tempo of the military, a Chaplain can expect to deploy two to three times in their first three assignments, and a fourth deployment is not unusual. To better understand these demands, it is necessary to understand the first seven to eight years of service for the typical Chaplain. These first years consist of the first three assignments to which a Chaplain will be tasked. For these assignments, Chaplains are expected to have one shore duty and two operational tours. Of these two operational tours, one is to be with a Navy operational unit, such as permanent party on an aircraft carrier, amphibious assault ship, cruiser, or a squadron staff for smaller ships. The other operational tour is expected to be with a U.S. Marine Corps operational unit such as a Marine Corps battalion or Marine Aircraft Wing squadron. In both operational assignments, it is expected that a Chaplain will deploy a minimum of one time each, with a possible extra deployment for either assignment. Additionally, the increased operational tempo has interrupted many shore duty assignments, sending Chaplains back on deployment before having the opportunity to recharge and retool. It is on shore duty that individuals are able to pursue professional development and personal recuperation. These additional deployments have further strained the Chaplains, many of whom are in need of this valuable recovery time.

Setting of Forward Deployed Naval Forces, Japan

The research done for this project was conducted in Yokosuka, Japan, which hosts Yokosuka Naval Base. This United States Naval Base hosts approximately 24,000

active-duty personnel, Department of Defense employees, and family members.[11] At this location, there are eleven operational ships that are at a near-constant level of readiness and often deploy with little or no advanced warning to meet the demands of national security within the Western Pacific area of responsibility. Forward Deployed Naval Forces, Japan (FDNFJ) are placed in an unusually high state of readiness compared to forces that are home-ported in the United States.

For Chaplains stationed in Yokosuka, assignments are to either operational sea-duty or a shore duty assignment. These operational assignments would include duty on the aircraft carrier, one of the cruisers, or the command and control ship. Additionally, there are two operational Chaplains attached to the Destroyer Squadron (DESRON) staff who serve as "circuit riders" on the destroyers. The Chaplains assigned to shore-duty do not deploy while in Japan and play a support role for these operational units. Each Chaplain, regardless of assignment, has his or her responsibilities as well as additional Staff Officer responsibilities, such as monthly reports, required military training, and professional development.

The Chaplains assigned to the various commands in Yokosuka come to this assignment with many of the experiences that have already been described in the previous section. Prior combat deployments, shipboard deployments, and high operational tempo are the norm for most of the Chaplains in the region. In addition, there are unique challenges while serving in Japan. The first challenge is the increased

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[11] Commander, Fleet Activities Yokosuka, http://www.cnic.navy.mil/Yokosuka/About/index.htm (accessed March 11, 2012). This website provides more information regarding the specific setting of Yokosuka Naval Base.

operational tempo of FDNFJ. Because of the constant level of readiness, Chaplains with families experience the tension of not being able to make concrete plans with their military family member. In a stateside operational assignment, there is more normalcy because a ship has a set schedule that allows for regular upkeep, a full six to eight month deployment, and a more predictable lag between deployments. In Yokosuka, however, the ships are in constant readiness with only short-term unavailability due to repair work. The majority of the time, the ship's schedule will be in regular flux depending on national security interests in the area, making a 60 day window difficult to predict.

Although the fluid schedule affects the shipboard Chaplains more directly, the Chaplains who are assigned to shore duty are also supporting the family members who remain behind when the ships deploy. The Chaplains assigned to the chapel and hospital see an increased rate of counseling compared to what they would encounter in a similar stateside assignment. This is due to a number of reasons. The primary reason is the lack of regular resources in Japan that are typically more accessible in the United States. Private counseling services, a variety of local churches and clergy, and extended family networks do not typically exist in this environment. This isolation from traditional support networks increases the pastoral counseling load for all Chaplains in the area, as well as limits their own support network outside of the military establishment for their own rejuvenation.

Chaplains also face the inability to unplug from their role of Chaplain for any length of time. Although Yokosuka is a fairly urban Japanese area, the limited geographic size and the small town atmosphere of the base makes the Chaplain's identity extremely recognizable. Whether in or out of uniform, the Chaplain is a recognized

figure on base, and there is a sense that he or she is constantly "on duty." This is not always a stated expectation, but it is a felt expectation and makes it difficult to set appropriate boundaries. Combined with many Chaplains' inability to say "No" or "Later" to demands and requests the internal feeling of not being able to let their guard down can be tiring.

It is within this microcosm of the Navy life in Yokosuka, Japan that the issues of Chaplain resilience will be explored. This setting is unique in that the pressures that are felt in most assignments stationed in the United States are multiplied in Yokosuka. In this setting, the high tempo is not only expected, but considered normal. Subsequently, the need for a lifestyle of resilience is not only a benefit to Chaplains, but a necessity.

Challenges

The author's observation is that there are three basic challenges that test the resiliency of a Chaplain. A simplified understanding of these challenges is to place them in the 1) Professional, 2) Personal, and 3) Spiritual realms of a Chaplain's life. Although these categories are not neatly separated from each other, they will be divided into these categories for the sake of review.

In the first area of the Professional life of the Chaplain, there is the constant tension between the Chaplain and Staff Officer roles. A Chaplain must be both, and a balance between the two can be difficult. Because of the competitive nature of the Navy, and the military in general, there is an "up or out" process for each Chaplain. In order to continue service in the Navy, a Chaplain must advance to the rank of Lieutenant

Commander (LCDR) in order to continue service to 20 years, which is the minimum time requirement for retirement.[12]

To advance to LCDR and beyond, there are many additional requirements and professional achievements that a Chaplain must attain to remain competitive with his or her peers. Professional certifications, advanced training, military education and other advanced degrees are all part of the road to advancement in this institution. Chaplains are also evaluated on a yearly basis like every other service member, and their Fitness Reports[13] play a key role in their promotability. In order to have favorable paperwork, Chaplains are constantly challenged to plan and implement programs to help them stand out from their peers. This "what next" mentality has both positive and negative effect. It promotes creativity and superior performance, but can also be a constant pressure that leaves little room for rest and recreation. When the day-to-day schedule does allow for a break, this time is needed to do the extra things that are expected.

In the personal arena of a Chaplain's life, there are other demands that can tax individual resilience reservoirs. The challenges of the personal life are not limited to those who have spouses or other dependents. The sense of stability in day-to-day life is a constant challenge for both married and single military individuals, and Chaplains are not exempt from this strain. For those with families, the extended time away from home is a

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[12] There are exceptions to this need to advance. A Chaplain who has previously served in an enlisted or officer role may accumulate the required twenty years of service while still at the rank of LT.

[13] Fitness Reports, or FITREPs, are an annual reporting tool to evaluate, rank, and recommend officers. Each Fitness report becomes part of the permanent service record of the officer. When officers are reviewed by their promotion board, these FITREPs are compared with other officers who are in the same promotion category and are vital in determining the promotability of each officer.

constant strain on relationships with spouses and children.[14] Single Chaplains are not exempt from this strain as they have their own personal relationships that can be strained by frequent and lengthy separation. As an example of the separation from these primary relationships, over the course of the previous two years at the time of this writing, this author was gone over eleven months out of twenty-four, or 45 percent. His projected absence for the following 18 months was even higher, with an absence of nine months, or fifty percent. For those stationed in operational assignments in Yokosuka, this is not the exception, but actually below the average. In state-side operational assignments the numbers would be very similar. The regular disruption of relationships with personal support systems can create obstacles in the maintenance of essential elements of resiliency in the personal life of the Chaplain.

Intimacy, and the effort to maintain it, is a significant challenge for many Chaplains. People are wired for intimacy with God, each other, and spouses, unless gifted by God to be single. In the arena of the personal life of the Chaplain, intimacy with others can become limited because they are not working in a local church with a distinct church family. It is important to recognize that intimacy with others is to be done in a community of like-minded brothers and sisters of the faith.[15] To try to develop a

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[14] Anita Chandra, et al, *Understanding the Impact of Deployment on Children and Families* (Working Paper, National Military Family Association, RAND Center for Military Health Policy Research, 2008), 69. This Working Paper found in a study of Air Force pilots with marital problems that although communication was the primary source of problems, separation (deployment) was the second leading issue. In a study of United States Army spouses, separation from family was more predictive of poor mental health than other concerns associated with military life.

[15] Michael Todd Wilson and Brad Hoffman, *Preventing Ministry Failure,* (Downer's Grove, IL: Intervarsity Press. 2007), 26.

relationship with a group of close confidants who do not hold to the same beliefs and faith would make spiritual intimacy difficult, if not impossible. When the need for intimacy with God is foremost, the following spiritual intimacy with others needs to line up with the same focus on God.

This intimacy that we need within a community of faith is simply described as "any relationship where we know another fully and where we are fully known"[16]. Although simple, this definition brings to light the difficulties that a Chaplain faces when this type of relationship is regularly disrupted. Typically, the deployment limits communication with those who fulfill this role, whether a spouse or close Christian friend. While there are occasions for spiritually intimate relationships to happen on deployment, they are typically very limited and barriers of rank and role can be an impediment on a ship or combat deployment.

Without an intentional strategy to build and maintain intimacy with those close to them, Chaplains can find themselves with few opportunities to be in honest and caring relationships and the potential for failure increases. In isolation, Chaplains may resort to methods of coping with stress that are more narcissistic than resilient, leading to a path of self-destruction instead of long-term ministry and maturity. The effect of this isolation is similar to the examples outlined in the "Bathsheba Syndrome."[17] The Bathsheba Syndrome looks at leaders who have generally had strong principles, have historically done the right thing and were service oriented, but ultimately self-destructed because of a

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[16] Wilson and Hoffman, *Preventing Ministry Failure,* 35.

[17] Dean C. Ludwig and Clinton O. Longenecker, "The Bathsheba Syndrome: The Ethical Failure of Successful Leaders," *Journal of Business Ethics* 12 (1993), 265-73.

lack of accountability. Additionally, their success gave them access to opportunities and benefits that, when used inappropriately, resulted in moral and ethical failure. For Chaplains, if there is not an intimate spiritual relationship, whether it is a strong marital relationship, close friends, or trusted mentor, they can become insulated from honest counsel and guidance. This insulation can limit the opportunity for genuine feedback from others and weakens the necessary safeguards that would assist them in avoiding failure, burnout, and compassion fatigue. As rank and experience increases, a trusted "Nathan" is a needed friend to keep Chaplains accountable and humble.

Underlying all these challenges is the Spiritual element of the Chaplain's life. When a Chaplain makes the transition from a local church setting into the military Chaplaincy, the Navy assumes that the necessary prerequisite spiritual health already exists. Additionally, it is also assumed that the skills and habits are already in place to maintain this health. However, once in the Navy, Chaplains work in an institution that provides incentive for producing a service. These moral and ethical boundaries that are set by the institutions are much broader than the boundaries of many Chaplains and their faith traditions. As long as a Chaplain is accomplishing measurable results within the broader boundaries set by the Navy, the Navy is largely unconcerned with the spiritual health of the individuals.

While the Chaplain community may express personal concern for questionable practices and habits, the institution does not dictate morality as long as it remains within these bounds. There is a danger with the Chaplain Corps that a Chaplain can succeed institutionally, but have little spiritual health. This coincides very well with the 7 Foundation Stones that will be explored in later chapter and are needed to avoid ministry

failure. One particular Foundation Stone is intimacy with God, which seems to be a core component of resiliency for Chaplains.[18]

One tragic example of the dangers that are faced when a Chaplain does not deal with his or her own inner struggles is the case of Navy Lieutenant Shane Dillman, a Chaplain who was convicted of rape and various fraternization and adultery charges in Norfolk, Virginia in 2009. Dillman, who had previously been awarded for his work with injured and troubled service members while serving at Bethesda Naval Medical Center, had become involved in multiple affairs with young female enlisted personnel. The defense psychologist stated that Dillman likely suffered from "vicarious traumatization and began feeling dead inside"[19] His resulting behavior was his attempt to fill this emptiness, but ended in his self-destruction. Dillman's example highlights many of the issues addressed in this chapter and the how the stresses of the Chaplaincy can lead Chaplains to dysfunctional and destructive behavior when they become isolated and overwhelmed.

It is this multidimensional set of challenges that a Chaplain faces on a regular basis. Without the proper perspective, support, and overall health, the resiliency of a Chaplain can become depleted. However, the problem which needs to now be explored is why a number of Chaplains are burning out and losing the joy of the ministry to which they have been called.

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[18] Wilson and Hoffman, *Preventing Ministry Failure*, 25-31 provides a summary of the Seven Foundation Stones they assert are important for long-term ministry. These stones are Intimacy, Calling, Stress Management, Boundaries, Re-creation, People Skills, and Leadership Skills.

[19] Kate Wiltrout, "PilotOneline.com" June 2, 2009. http://hampton roads/2009/06/navy-chaplain-guilty-rape-and-fraternization (accessed April 21, 2012).

The Problem

Chaplains are a prime target for burnout and compassion fatigue. It has already been explained how they are under constant pressure and high operational tempo in their role as primary caregiver. However, others may assume Chaplains are skilled at maintaining their own resiliency, especially as they help others deal with the problems of life. Unfortunately, this assumption is not always accurate.

One issue is that the techniques and coping skills that Chaplains used prior to joining the Navy do not always translate from the civilian to military life. In the local parish or other civilian jobs that they may have occupied, there was an ability to have much more control over their own schedule. A pastor who used to be able to take a day off during the work week to compensate for the time spent on the weekend conducting services may not have the same opportunity in the Navy. During deployment cycles, work weeks are seven days a week with twelve to fourteen hour days the norm. Although the local parish pastorate is a demanding vocation, there is a certain autonomy for many pastors. Unless they are in a large, multi-staff church setting, their day-to-day schedule is largely run without close supervision. This is not to say they can do whatever they want or not show up for regular office hours, but as long as they meet the core expectations of the local church, they are often able to manage their own schedule. As a Chaplain, however, the schedule is run mostly independently of the Chaplain, and he or she must conform to the organizations schedule. There is little opportunity to take down time and what may have worked in the past may not work in their new setting.

Secondly, resilience is not part of the ethos of the Chaplain Corps. This is not to say that many Chaplains are not practicing the various principles for resiliency, or that

there is not a discussion among subgroups of Chaplains. However, it is not "preached and taught" from the top down. Instead, it seems as if there is an unspoken expectation that a Chaplain will practice what they preach, and that resiliency is already a part of the Chaplain. Although this is a good expectation, and hopefully one that is met, it may not necessarily be the case. Endorsement of the Chaplain by their particular faith group conveys with it an endorsement that the Chaplain has the necessary professional, personal, and spiritual skills and resilience to not only survive, but to adapt in a positive manner in this demanding environment. While some Endorsing Agencies may address this in the screening process, oversight by the Endorsing committee varies widely, and regular training and accountability may not happen regularly, if at all.

It would seem that the U.S. Navy Chaplain Corps would take on this issue to preserve their institutional health. Unfortunately, the diversity of the Chaplain Corps, which is one of its strengths, becomes a weakness when promoting resilience. Because the Chaplain Corps is a part of the larger military organization, there is a need for inclusive language that neither offends people of specific religions, nor specifically promotes one tradition over another. Within the ranks of the Chaplain Corps, this same issue arises were many faith traditions are represented. Because of this institutional vagueness, a vital component of resilience is missing from the discussion, which is the redemptive and sustaining power of God within an individual's life. When the Chaplain Corps has to keep its language inclusive in order to avoid excluding a portion of its population, having a discussion that deals with the spiritual element of resilience is difficult.

Because "Spirituality" has become so nebulous, it has lost the strength of having the ability to provide true spiritual resources for those of the Christian Faith. Unless Christ is the foundation upon which spiritual practices are based, various spiritual practices may act more as a placebo that have short-term benefits but leave the practitioner as empty as ever. For instance, Yoga, Buddhist chanting, New Age meditation and other practices may help to relieve some stress and help a person deal with earthly problems, but leave them spiritually dead as they attempt to draw strength from an empty spiritual well. Although belief in a "Higher Power" may have psychological benefit in dealing with stress or trauma here and now, it can also inoculate a person from pursuing a deeper relationship with God through Christ, which is the source of all true spiritual health and renewal.

There is also hesitancy for Chaplains of the Christian faith to pursue discussions of resilience because of the perception that "Self Care" and other resiliency practices may lead to a narcissistic lifestyle. The idea of resilience, especially when discussed as a form of "Self Care" implies a closed system in which the individual must become a self-sufficient person who gathers the necessary resources, takes time to recharge, and must closely monitor a limited pool of personal resources. However, for Christian Chaplains, the unquantifiable factor that disrupts this closed system is the work of God in the life of His people.

There is a valid caution to not succumb to "both American society and Western psychology to put the self at the very center of our life's narrative, meaning and

governance."[20] Canning writes an insightful article that expresses a valid discomfort with promoting Self Care, although she acknowledges the very real need for stewardship of personal resources. Her issue with Self Care is that it seems to place a limit on the ability of God to overcome overwhelming situations. By teaching other Christian caregivers to practice Self Care, she is concerned that she may inadvertently be promoting the idea that God can only do so much to sustain them, and they therefore have to carefully monitor their output and regularly rebuild their reservoirs. In relation to the problem addressed here, the issue of resilience may be avoided in discussion by Chaplains because a lack of it may be correlated to weak spiritual health and lack of trust in God to give them the needed strength and abilities to do the work to which they have been called.

However, there are signs within the Chaplain Corps that Chaplains recognize the need for deeper resilience. Although it is difficult on an institutional level, it has been addressed on a regional or individual level, albeit sporadically. Typically, if there is a senior Chaplain who understands the need for an open discussion and advocacy of resilience, the local community of Chaplains will have a positive response. However, lacking a regional leader who sets the tone, this quickly falls apart and then it is up to small groups of chaplains who are willing to develop a community of resilience. Through intentionality and perseverance to keep this going, this can be accomplished, but consistency can be difficult. In each location, it takes one or two individuals who see the importance of a community approach to resilience to drive this, and the community quickly falls apart when the leaders transfer.

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[20] Sally Schwer Canning, "Out of Balance: Why I Hesitate to Practice and Teach "Self-Care"," *Journal of Psychology and Christianity* 30, no. 1 (2011): 70-74.

As this community issue is identified it brings to light the difficulty in developing

and maintaining a "Lifestyle of Resilience." This "Lifestyle" is a consistent approach to

life that incorporates mental, spiritual, and physical health.[21] Although there are

individual settings in which chaplains are encouraged to address this holistic approach,

the lifestyle of the Navy does not always promote resilience. Resilient people are often

drawn to the military, but the Navy can prove difficult for people to navigate if they do

not already have the skills necessary to maintain that resilience. Some people who may

have been very successful and happy outside of military service may not have the same

success in the Navy. In fact, there is some indication that resilience can be domain

specific and a person may have resilience in an area of their personal life, but can be

overcome in another area of life.[22] When these previously successful people, including

Chaplains, encounter issues and events that challenge their resilience, they may have a

challenge in adjusting to the pressures and structure of Navy life.

If Chaplains are not proactive and actively seek to adopt a lifestyle that will keep

them strong in these areas of their life, they can easily succumb to the pressures described

previously. Unless mentoring by other Chaplains who have successfully adapted is

available, success can be more difficult. To take a personal example, there are certain

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[21] Although there are many ways to breakdown the major components of an individual's life, ranging from 3 to 10 or more categories, these three main categories of mental, spiritual, and physical are simply a means to communicate the holistic understanding of an individual's life.

[22] MacMermid et al, *Understanding and Promoting Resilience in Military Families,* 4. In this article, the authors assert that resilience is not static across all domains of a person's life, so that a person may exhibit resilience in one area, such as school, while not exhibiting it in another area, such as personal relationships.

challenges to being a Chaplain on a cruiser.[23] The first challenge is the daily schedule on an operational ship. The work day on a ship begins at 0700, which means personnel arrive approximately 30 minutes before that. With meetings, counseling and other work that needs to be done, the day will end at approximately 1700 (5 p.m.). That may seem like a long day, but as the Chaplain, I am probably one of the first officers off the ship. It is normal for many officers to work until 7 or 8 p.m. each night, as well as extra hours on the weekend.

During a typical day, there are multiple demands with inadequate staffing to accomplish the tasks at hand. The option for stress relief is limited, and although a standardized level of physical fitness is a required, there is little or no room allowed in the schedule to exercise. To stay fit, an individual will either need to begin the day even earlier, or take time out of their meal time to exercise.

For Chaplains who are married, who make up a majority of the chaplains in the area, their families deal with a constantly changing and inconsistent schedule. In order for the family to keep some normalcy, they often have to operate with the assumption that the Chaplain cannot be a regular part of family planning and events. This is compounded by the anticipated but unscheduled change of the ship's schedule. Families have to get used to making plans with the expectation that the Chaplain will just as likely be unavailable for vacation, school activities, birthdays, anniversaries, and other special events. These all come secondary to the ship's schedule. It quite literally takes a death

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[23] A Cruiser is a surface combat ship with a typical crew size of approximately 350 sailors.

of a primary family member for a Chaplain or other Navy service member to be excused from an underway schedule.

Once the ship deploys, there are both positive and negative effects on the Chaplain and the rest of the crew. On one hand, the demands of the family are easier. For the family, whether the Chaplain will be home that night is now a foregone conclusion. They can make solid plans, even though a member of the family isn't there. There are no longer any last minute changes to the schedule because of late day taskings or emergencies. Also, for the Chaplain on board the ship, everything needed is on the ship and the demands of personal life are diminished. Although this may sound harsh, and is in no way a commentary on how a Chaplain may feel about his or her family, it is often said that "deployment is easier" because only one aspect of life now has to be dealt with. Once on the ship the schedule is fairly regular, and a rhythm of the day can be found that does not exist when in port.

Conversely, the removal of the ability to detach from work and the tempo of the ship is now gone. When there are interpersonal conflicts, there is no escape. The daily grind can become overwhelming with little option for change. Also, even though there is a physical disconnect from the family, there are still events happening that can create anxiety and distress. Kids get sick, special events are missed, and emails are sent and received to keep informed of events, but with little ability to actually have an impact on the outcome.

It is in this environment that the Chaplain is the pastoral leader of his crew. In the midst of the daily pressures that all the crew experiences, he or she must be the counselor, mentor, encourager, exhorter, friend, and spiritual guide. What is often not recognized,

even by the Chaplain, is as that the caregiver that helps others deal with their stress, he or she is also experiencing many of the same issues. Without proper methods of coping and a healthy self-awareness, the Chaplain can become a casualty as well.

Because of this, and as their role as primary caregiver for the sailors, it is imperative that Chaplains are not only skilled in counseling on stress management, anger management, suicide prevention and intervention, and a host of other issues, but they have to able to exhibit lifestyle that the sailors can see and follow . There are too many stories of Chaplains being "liberty risks" during port calls, drinking excessively and exhibiting morally questionable behavior. These all seem to be signs of loss of personal resilience and direction, and a lack of resilience.

Summary

The calling of the Chaplain into the military ministry leads to many blessings. It can also be seen that there are many challenges that face Chaplains as they attempt to provide spiritual care and guidance to the men and women they serve. These challenges are multifaceted, with spiritual, mental, and physical dimensions. With such challenges, the need for a lifestyle of resilience is more than a recommendation for Chaplains, but a necessity.

The following chapters will look at how this Resilience is understood and developed from a theological standpoint, with its primary wellspring being the restorative and redeeming work of God. Additionally, there is much that has been written regarding resilience, but there is still not a clear picture of what resilience is, but commonalities from these various sources should help to develop a better understanding of what process can be developed to help Chaplains be more resilient.

CHAPTER 2

THEOLOGICAL REFLECTION

When exploring the issue of resiliency, it is important to recognize the spiritual

aspects of resilience, the finite limitations of human beings to deal with a life of traumatic

events and stress, and the infinite ability of God to provide for His creation. This chapter

will begin with the initial definition of resilience used as the foundation for this paper.

As stated in Chapter One, "Resilience is defined as a phenomenon or process reflecting

relatively positive adaption despite experiences of significant adversity or trauma". This

definition is a starting point but general enough to need some clarification as the

theological exploration of resilience begins.

One definition that focuses on the theological definition of resilience comes from

an Army Chaplain Mike Dugal. Chaplain Dugal defined spiritual resiliency as an "inner-

life ability to respond to life's stressor's [that] is dependent on a relationship with the

Living God as revealed in Jesus the Christ and is sustained by the imminent and abiding

presence of the Holy Spirit".[1] Chaplain Dugal's definition assumes that resilience is

dependent on an active Christian faith and dependence on the work of the Trinity in a

Christian's life. The discussion in this chapter will explore the importance of the spiritual

dimension of resilience, and the impact that a healthy Christian faith has on resilience. In

particular, it is important to determine whether the Christian faith is merely supplemental

to resilience, or a foundational factor.

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[1] Mike Dugal, "Spiritual Resiliency and the Senior Chaplain's Role" *The Army Chaplain: Professional Bulletin of the Unit Ministry Team* (Summer-Fall 2009), 8.

Various components of this expanded definition of resilience will be explored, to include looking at what the previously mentioned "inner-life ability" would look like, and how it fits into the process of resilience. Additionally, the reality of regular stressors and the difficulties that come with this life needs to be discussed in light of God's providence and sovereignty. As these two issues are reviewed, the question of whether or not an ongoing interaction with the Holy Spirit is a necessary component to resilience will surface.

Other theological issues will also be examined. One important issue will be God's use of hardship to build resilience in His people. Although there is a common misperception by many of Jesus' followers that the Christian life should be free from pain, it will be shown that hardship is a well-worn tool used by God to shape and build His people. Subsequently, hardship is not only a possibility in the Christian life, but a necessary and valuable occurrence if Christians are to have a healthy spiritual life. An examination of some prominent Biblical characters will be used to provide insight on how these theological points become a reality in the life of Christians today.

Whether or not the Christian faith is foundational to resilience is a key issue that has to be thoughtfully addressed by Chaplains. In the non-religious government organization of the military, this point can easily be dismissed. However, if true spiritual health that is found in the work of the Triune God is vital to resilience, then the Chaplain has to first and foremost be attending to his or her own spirituality. With the many demands that are placed on a Chaplain, as described in the previous chapter, this foundational element must be firmly rooted in the life of the Chaplain. From this

foundation, the Chaplain can then be successful personally, while striving to assist others in developing their ability to be resilient.

Theological Definition of Resilience

As stated earlier, the initial definition of resilience is general enough to need clarification in order to incorporate a more distinct spiritual element. The initial definition does not accurately convey the distinct spiritual element of resilience that Christian Chaplains need to be mindful of as they carry out the ministry into which they have been called. In the current culture that has enshrined a multicultural, political correct approach to all things spiritual, the result has been a creation of an emasculated approach to spiritual health. With all things being true, nothing is true. In this well-intentioned desire not to offend, even devout Christians have inadvertently lost some essential convictions. With this loss of convictions, there is an increased risk of weakening the resilience within the Christian community. However, it is extremely important to be specific about the work of God in the resilience discussion because if God's presence in the life of the believer, as experienced by the work of the Holy Spirit and resulting from a saving relationship with Christ, is not a vital factor for life-long resilience, then Chaplains serve as nothing more than social workers, mental health care providers, and mentors.

The Uniqueness of Christian Resilience

It is the contention of this author that the Christian faith provides core strength to the resilient life that cannot be found outside of the faith. As this chapter explores the interaction between God and His people in building resilience, it will become evident that

there is a significant difference in the potential for resilience between those who live the Christian faith and those who do not. The following discussion will show that Christianity enhances resilience in a unique manner by expanding the capability to endure difficulties in this temporal existence, ultimately enduring to an eternal existence with God after this experience is completed. All other means of resilience are ultimately short-sighted as they simply allow people to go to the grave a bit more comfortably and well-adjusted, but with no hope. As the Apostle Paul makes clear, the resurrection of Christ and our own bodily resurrection are central to the Christian faith, and "if Christ has not been raised, our preaching is useless and so is your faith".[2] For a Chaplain, the resurrection is a motivating factor for his or her call to minister, providing strength to persevere during difficulties, and encouraging reliance on the power of God for restoration and replenishment of personal resources.

With the resurrection as a historical foundation as well as a future hope, perseverance through suffering can have meaning. Without the hope of the resurrection, the purpose of suffering as a tool of refinement losses its meaning, and the trauma and suffering of this life becomes a cruel existence. As the Apostle Paul told the Corinthians, "If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men."[3] But rather than accept this empty hope, Paul affirms the reality of the resurrection, and encourages his readers; "Stand firm. Let

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[2] I Cor 15:14. All Scripture citations are taken from the New International Version, 2011, unless otherwise noted.

[3] I Cor 15:17-19

nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."[4]

As the issue of God's role in Christian resilience is explored, it is also important to differentiate resilience from self-care. Self-care can potentially carry with it a sense of selfishness and hoarding of resources. Although this is not the goal of true self-care, the narcissistic nuances of the phrase have lessened its popularity. The difference between self-care and resilience is the difference between comfort and growth. Self-care carries with it a sense of making sure "I am okay and have what I need", while resilience is understood as "I must condition myself and prepare myself so I am not only okay, but able to withstand difficulty and overcome it." The former is more about the individual, while the latter is about how the individual operates within the larger context of life.

Jesus describes this difference while preparing His disciples for the difficulty of following Him. He says, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it. What good is it for someone to gain the whole world, and yet lose or forfeit their very self?"[5] This scripture describes two contrary life purposes. There are those who are trying to find a way to make it through this world, but because of a lack of the eternal perspective found in Christ, find a life they cannot hold on to. Conversely, there are those who understand that it is not about just surviving this world, but being prepared for the next life that allows them to give up a

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[4] I Cor 15:58

[5] Lk 9:23-25

self-centered life, and gain a life that can survive through the hardship of this existence and thrive in Christ.

The difference between those who find their lives and those who lose it is a helpful dichotomy. There are many who say, "I need to find myself", or some other form of seeking to find that wholeness or self-sufficiency that will make them happy and content in this world. In this passage, Jesus indicates that the journey of self-discovery that leads to independence and self-sufficiency will ultimately lead to the forfeiture of oneself. As the Imago Dei (Image of God), we cannot find ourselves apart from God, and to create that identity will provide us only with a self-destructive placebo. This type of journey of inner self-discovery ultimately limits the individual's capability to thrive by producing a life that is self-contained and removed from the creative and restorative work of God. Jesus proclaims to His followers that this is a dead end and that if they are truly seeking life, purpose, and identity, then they must give up the lives they have been building apart from God, and carry a daily cross of selflessness that recognizes their reliance on God. It is when they have finally put away the false god of self that they will find the life that God has always had for them.

The "Inner-life Ability" of Resilience

This takes us to a discussion of the "inner-life ability" mentioned earlier. This is not some unfound inner strength that is hidden in each person, and can be revealed through personal enlightenment. Scripture teaches quite a different principle. It is mankind's weakness that makes room for this "inner-life ability" and is exemplified in Jesus' discussion with the Samaritan woman in the Gospel of John. In this well-side discussion between Jesus and this lonely woman, it became apparent that she had lived a

cycle of repeated failure and empty searching for fulfillment and security. Rather than positively adapting to past difficulties, she had repeated a life of broken relationships. Jesus confronted this pattern, and rather than offering an encouraging word on self-esteem and inner strength, He clearly stated that if she truly was looking for satisfaction and contentment in life it would come from only one source, the living God. As she was drawing her daily requirement of water from the town well, Jesus said to her, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."[6] Prior to this point, the woman had both literally and figuratively been going to the same well each day, whether for physical water to be drawn from that well, or from a relationship to whichever man she had been with in order to provide her the fulfillment and meaning she sought. Unfortunately, she had woken each day just as thirsty as the day before, finding that what she had thought would satisfy her once again evaporated.

Jesus was letting this woman know that the inner dryness of a person's heart was only satisfied by the work of God. Perhaps because of the constant need of the human heart for contentment, the spring of water given by Jesus is the only satisfaction for an ever-thirsty human heart. When this contentment is found in Christ, the inner-life ability can be developed that provides sustenance regardless of hardship because the source is no longer external and cannot be interrupted by outside influences. Jesus is still teaching this lesson to His followers today. As Christians attempt to pursue a myriad of goals meant to produce fulfillment and contentment, such as relationships, careers, hobbies,

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[6] Jn 4:13-14

and other pursuits, they instead find that they are always searching for the next challenge or reward. However, it seems that one of the keys for resilience that Jesus understood and exemplified was a deep and profound reliance on God the Father and the renewing work of the Holy Spirit, and all other things were subservient to that dependence.

Jesus' response to the disciples when they returned to Him at the well, after His conversation with this woman, shows how deep His dependence ran. When they urged Him to eat, He responded, "I have food to eat that you know nothing about"[7] This confused the disciples, thinking that perhaps someone else had brought Him food. However, to clarify what He meant, Jesus said, "My food is to do the will of him who sent me and to finish his work."[8] His provision of this life-changing message to the Samaritan woman was drawn from His own relationship with the Father, the sustaining connection that helped Him to thrive. He had been doing the will of His Father and it sustained Him. Obviously, Jesus continued to eat physical food during His ministry on earth, but He was so focused on the mission that the Father had sent to execute that He was able to be sustained by knowing that He was right where God wanted Him to be.

The lesson from this example is the incredible sustainment that comes from being in line with the purpose of God for one's life. As Jesus was doing the work of the Father, the other concerns of life became part of the background and not the priority. Christians often fall into the trap of having to make sure all their needs are met (and just a bit more for a buffer) before proceeding with God's calling. Jesus teaches quite the opposite, which is dependence on God for personal needs while doing His will. It is this inner-life

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[7] Jn 4:32

[8] Jn 4:34

strength of the Holy Spirit in us that plays an integral part in building resilience in a Christian, and it cannot be found in any other worldview, religion, or philosophy.

We read the result of God's work in a Christian's life in Psalm 30, when the Psalmist writes, "I will exalt you, O Lord, for you lifted me out of the depths and did not let my enemies gloat over me. O Lord my God, I called to you for help and you healed me."[9] Not only did God rescue him, but helped him to rejoice and celebrate his life, when "You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, that my heart may sing to you and not be silent. O Lord my God, I will give you thanks forever."[10] The inner strength from God helps the Christian to rejoice in suffering, to see God's hand in their life, and to come through the hardship with an ability to celebrate God's providence in their life.

The Necessity of Stress

The basic understanding of resilience assumes a significant level of stress, hardship, or trauma in a person's life. Without these factors, resilience is an unnecessary or unused quality. As this applies to the life of a Chaplain, and Christians in general, the question of whether there are enough of these negative factors present to consider resilience a necessity is brought into question. As the teachings of Jesus are examined there is an indication that the anticipation of suffering for His followers does indeed make resilience is not only desirable, but necessary. Jesus warns His disciples in Matthew 10, "Be on your guard against men; they will hand you over to the local councils and flog

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[9] Ps 30:1-2

[10] Ps 30:11-12

you in their synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles."[11] As they spread the good news they will be hated by men, but will be equipped by the Holy Spirit. Jesus was both warning and encouraging His disciples. His warning of the hardship was to prepare and encourage them that the difficulty of the journey was only overshadowed by the incredible destination.

The Apostle Paul also calls for Christians to rejoice in their suffering, because "suffering produces perseverance, perseverance, character; and character, hope".[12] Throughout Scripture there are numerous examples of hardship being the refining tool by which people are drawn closer to God and deeper in their faith. Whether it was the trials of Job, Daniel in the den of lions, Peter and John being confronted by the Sanhedrin, or the imprisonments of Paul, Christians have been consistently warned that hardship is a part of the Christian life. It has been consistently used by God throughout the history of mankind to refine the people of God as "the crucible for silver and the furnace for gold, but the Lord tests the heart."[13] As much as hardship and suffering has been downplayed and removed from much of the teaching of western Christianity, it has been a favored tool of God to shepherd His people. As C. S. Lewis so aptly states, "The real problem is not why some humble, pious, believing people suffer but why some do not."[14] He

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[11] Mt 10:17-18

[12] Rom 5:3-4

[13] Prv 17:3

[14] C. S. Lewis, *The Problem with Pain* (New York: HarperCollins, 1940, 1996), 104.

recognized the divine work of suffering, and accepted that it was not unique to a select few martyrs, but part of the pathway of those who follow Christ.

Initially, this may be a difficult point to accept, and not widely discussed from the pulpit of most churches. Nor do titles such as "Why we should suffer: A guide to Christianity" fill the bookshelves of Christian bookstores. To avoid the extreme of seeking suffering, as can be seen in some monastic traditions that practiced extreme asceticism, deprivations, flagellation and self-mutilation, Christians should find suffering as a part of the Christian life that is to be expected, but not necessarily pursued.

Jesus seems to provide the balance of suffering and comfort in the Christian life in His call to the weary and downtrodden. He said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your soul. For my yoke is easy and my burden light."[15] Although this verse does not teach that suffering and difficulty is to be sought, it recognizes it as a very real ingredient in this life. In Jesus, people find rest from the burdens of this life, yet they are not relieved of work and responsibility. Jesus still says they will continue to work, but that it will be under His leading. Coupled with His warning that, "anyone who does not carry his cross and follow me cannot be my disciple"[16] indicates that when Christians submit to the leadership of Christ, they will encounter suffering, but it will be overshadowed with the care and providence of God.

The expected suffering of the Christian therefore requires a level of resilience in God's people. As explained earlier, this resilience is inseparable from the inner working

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[15] Mt 11:28-30

[16] Lk 14:27

of God in a Christian's life. Suffering can be accepted and Christians can persevere, thrive, and have hope because the Holy Spirit, who dwells in them, is stronger than any suffering that may be encountered.

Resilience and Responding to Stress

In Paul's letter to the church at Philippi, he exhorts his readers to "rejoice" six different times. In a variety of circumstances, whether because of trouble caused by people with ill motives, his continued imprisonment, or the day to day difficulties of living the Christian life in the midst of a pagan culture, the call to rejoice was a common theme for Paul. To do so in the face of hardship seems to be the outward expression of inner resilience, and it enabled Paul to react in a manner that kept the proper perspective on suffering. Paul had an understanding that all the difficulties that he had faced, and all the things that he had once counted as important paled in comparison to the incredible life that he had been given as a follower of Christ. His oft quoted "to live is Christ and to die is gain"[17] is a hallmark statement of the inner strength that was manifest in him through his daily reliance on Christ to carry him through any trial. Those things that he had once clung to as important were now the least of his concerns compared to the life Christ had given him.

It is this attitude that shows the resilience that comes from the Christian faith, and which is so vitally important for chaplains. The daily grind of life is difficult enough, but when stress and trauma are added to mix, an awareness of the larger picture of life and a dependence on the God who knows the limitations and needs of His people provides a

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[17] Phil 1:21

Chaplain with the ability to be able to rejoice in the face of difficulty. To know there is a benefit to the suffering and a deepening of our relationship with Christ as we are refined provides a motivation to face these challenges.

What then, does 'rejoice' mean? It does not seem that Paul is selling rose-colored glasses that enable Christians to walk merrily through life, oblivious to the pains and difficulties around them. If this were the case, Paul would not have acknowledged the difficulties that had arisen in his own life. He would have preached a gospel of comfort and temporal fulfillment and depicted hardship and suffering as a result of lack of faith. His imprisonment, the false teachers attempting to undo his work, the illness and near death of his fellow workers, the conflict between members of the church, and the other issues he addresses would have been ignored. However, he kept a firm grip on the reality of a life spent serving Christ and acknowledged the challenges that come with that life. He did not allow these issues to have power over him because he was aware that God was the one who truly had the power in the situation. He stated this very poetically, when he said, "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body."[18] These difficulties would not overcome the life that was in him, which was the power of God that raised Christ from the dead.

The realization that God would either enable him to continue (to live is Christ) or put an end to his work on earth and take him home (to die is gain), allowed Paul to take a deep breath each day and respond to the daily occurrences of life with a positive attitude

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[18] 2 Cor 4:8-10

and encouraging spirit. 'Rejoicing' is the response that a Christian has that keeps a clear perspective on God's superiority, sovereignty, and purpose behind each event. It allows the Christian to be strengthened through these difficulties through the exercise of faith.

The Building of Resilience: Biblical Case Studies

This process of developing resilience is built through faith interacting with the experiences of life. Although some people seem to be inherently more resilient than others, there also seems to be a development of the person that may increase the resilience of an individual. In Scripture, there are a few examples of this development. In order to glean some lessons on how resilience is developed, this section will look at some biblical characters that exhibited resilient lives and worked through hardship, trauma and excessive stress with a resulting stronger faith.

Case Study: Moses

Moses is perhaps the most well-known figure in the Bible, apart from Jesus. Although a great leader and prophet, his story reveals a character that went through significant refinement and hardship. He did not simply appear on the scene in Pharaoh's court to release the Israelites from slavery. Once freed, the trek to the Promised Land was not a well-oiled and effortless journey. Moses' life reveals a development of character that can reveal some basic principles of resilience for Christian Chaplains.

Moses was born into a tumultuous time. In an effort to control the slave population, Pharaoh had ordered the extermination of every new-born Israelite male with a decree that each of these babies be thrown into the river.[19] Moses' mother obeyed this

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[19] Ex 1:22

order, but in her own unique way. By placing him in a basket in the river, she still

obeyed the command of Pharaoh, but gave Moses an opportunity for survival. In a

providential move by God, Pharaoh's own daughter drew him out of the water. As a

result, the order given by Pharaoh that was meant to kill the Hebrew children precipitated

Moses' adoption into Pharaoh's own household. Ironically, Moses' name sounds like the

Hebrew word for "draw out".[20]

Once adopted into Pharaoh's family, Moses' upbringing was one of royalty. This

was in sharp contrast to the life he was born into as a slave. Although there were hints of

some affinity between Moses and his people and an indication that he knew his heritage,

his adoption into Pharaoh's family buffered him from the oppression of the daily

experience of the Hebrews. It wasn't until he witnessed the abuse of a fellow Hebrew

that Moses allowed himself to be drawn into a rash encounter that resulted in the death of

an Egyptian and his exile from Egypt in order to escape a death sentence from Pharaoh.[21]

Through this experience, Moses went through the trauma of falling from luxury to being

penniless and homeless.

God used this difficult time in Moses' life to help him understand the frailty and

transience of power and wealth by making him a shepherd in the wilderness. It was also

important to understand that Moses was not a typical slave who led a revolt against his

oppressors. He understood and had lived with enemy and experienced the seductive

power of wealth and dominion over others. He rejected this life, and in this rejection also

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[20] Kenneth L. Barker, ed., *Zondervan NIV Study Bible* (Grand Rapids, MI: Zondervan, 2002), 90.

[21] Ex 2:11-15

avoided the future dysfunction of many revolutionary leaders who become enamored with power once gained. God had used this hardship in Moses' life to help him understand the corruption of power and the danger of oppression. Although the central leader for Israel throughout their exodus from Egypt, Moses also understood his role in relationship to God's authority and did not take that mantle upon him lightly. Although far from the democratic leadership that western Christianity has become accustomed to in our modern era, Moses' leadership was not the self-centered and destructive leadership of a power-hungry megalomaniac.

This mantle of leadership was not easily assumed by Moses, as can be seen in his unique experience with the burning bush and calling by God to save Israel from slavery. With excuses, hesitation, and a final overt request to send someone else, Moses clearly did not seek the position to which he was assigned. Perhaps it was his hesitation to return and face the disgrace that had driven him from Egypt, and to give up the simple life of a shepherd with the security of a family and relatives in Midian that caused Moses to resist. He persistently pleaded his case with God, hoping that another could do the work of confronting Pharaoh. However, it may be precisely for this reason that Moses was picked. His hesitation and lack of confidence could very well have been the characteristics that God was seeking. By using a man who was not seeking glory, God found a leader who knew from the beginning that his success was reliant on God, and not himself. There was no desire to return to the riches of Egypt and a life of luxury. It was only God's final declaration that cut through Moses' arguments, when the Lord told him "Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or

makes him blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say."[22]

As Moses carried out the mission assigned to him, it became clear that obedience to God did not equate to ease of the mission. Pharaoh's persistent rejection of Moses' demands initially placed further hardship on the slaves. The very people that Moses had been sent to save quickly branded him as a trouble maker. The Hebrews carried a heavy workload before the arrival of Moses, and after he confronted Pharaoh, the work only increased. After being told to make their daily quota of bricks would be made without a supply of straw, the people complained to Moses "May the Lord look upon you and judge you! You have made us a stench to Pharaoh and his officials and have put a sword in their hand to kill us."[23] The one who had come to save them had only increased their oppression.

This initial grumbling of the Israelites was only the beginning of a troubled relationship between Moses and the people he led out of Egypt. It was Moses' dedication to his mission and calling that was a mark of the deep resilience in the face of this challenge. Rather than let the complaining cause him to give up he continued to do what God had called him to do, often times interceding on the people's behalf to stave off God's wrath. Although there were many times that God's wrath did cause devastation among the Israelites, Moses' intercession was also a consistent reminder of Moses' commitment to seeing God glorified through the deliverance of God's people from slavery.

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[22] Ex 4:11-12

[23] Ex 5:21

It was during these times of intercessions that we learn one factor that helped

Moses to endure. As he interceded for the people, he did not focus on compassion for the

people as the primary factor for mercy, but on God's reputation and that it would not be

marred as a result of punishing the people for their rebellion. A prime example of this is

seen when Moses discovers that the people had abandoned God leadership while they

camped at the base of Mount Sinai. After Moses ascended the mountain, where he spent

an extended time with God, the people began to believe that they had been abandoned by

God and Moses, and quickly turned to a false idol to provide a focus for their concerns.

The resulting wrath of God threatened to destroy the entire nation of Israel. Yet Moses'

plea to God brought into focus the reason for Israel's deliverance from Egypt. Moses

entreated God and said "LORD, why should your anger burn against your people, whom

you brought out of Egypt with great power and a mighty hand? Why should the

Egyptians say, 'It was with evil intent that he brought them out, to kill them in the

mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent

and do not bring disaster on your people.[24] Moses' intercession was an insight into

Moses' deep desire for God to be glorified by the surrounding nations and peoples who

were witnesses to Israel's exodus from Egypt.

The development of Moses' spiritual depth provides a valuable lesson on the

development of resilience as dependence on God deepens. Before the encounter with the

burning bush in the land of Midian, there is little indication of the condition of Moses'

spiritual life other than his Hebrew heritage. Being raised in Pharaoh's household, it

could be inferred that he was more schooled in the religion of Egypt and their pantheon

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[24] Ex 32:11-12

of gods than in the monotheism of the Israelites. Perhaps his mother, who was his wet nurse until he was weaned, told him story of Abraham, Isaac, and Joseph. However, when Moses stood before the burning bush on Holy Ground, there is a significant shift in the story and God's interaction with Moses' transitions from a discreet, providential role to an interactive personal relationship between him and God.

Moses' initial reluctance was not surprising, considered his life events that had brought him to the less than prominent career of a shepherd in the wilderness. His feelings of inadequacy could easily be understood when considering that he had fallen from a life of privilege, power, and protection to that of an exiled criminal tending dirty sheep in a wilderness. It was at this intersection in his life that Moses was ready to be transformed by God to be the prophet who understood that God's glory was greater than man's self-perception of importance. From this point Moses grew into his role as one of the most significant prophets in Israel's history.

What elements of resilience are gleaned in Moses' story? One of the first lessons is that both hardship and privilege can be used to develop an understanding of one's place in the world and proper position with God. Moses' early life in Pharaoh's household helped him not only understand the height from which he had fallen from in terms of possessions and prominence, but also helped him understand the incredible significance and meaning of being part of God's mission. This mission outweighed the material possessions that Moses lost, and helped him persevere in the face of difficulty, knowing that his true calling and purpose was not found in leading from privilege, but serving as a humble messenger of a great God.

Secondly, Moses' example is one of a person being shaped by God. Although he was initially reluctant, once he was set on the path he persevered and trusted that God would provide what was needed in order to carry out the mission set forth. God's shaping of a person includes dealing with this unwillingness. Although there is often some reluctance and inadequacy felt by those called by God, submission results in an equipping by God to carry through the work given.

This shaping seems to be done by going about the business of God. As Jesus called the weak and weary to submit to His leadership, He was proclaiming the weariness of an empty life of toil, and how a purposeless life wears them out and becomes a futile effort. As the writer of Ecclesiastes says, "Everyone comes naked from their mother's womb, and as everyone comes, so they depart. They take nothing from their toil that they can carry in their hands."[25] It is from this tiring and weary toil that God calls people and redirects them by placing His yoke on them, giving them a new mission. It is this work that will have lasting rewards because it is of eternal consequence. For a person of true resilience, they find their life's meaning in this toil, and are shaped by God as they submit to Him.

Resilience is also seen in someone who does not demand results on a preset schedule, but allows for God's providential timeframe. Moses spent an entire lifetime getting to the moment when he was able to gaze on the Promised Land. However, it is probable that he did not foresee the years and toil that filled the span between the burning bush and his arrival at the Jordan River. Moses' commitment was to God's mission, not a timetable. Resilience was revealed in the long-haul. Many people can say they are

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[25] Eccl 5:15

resilient for short amounts of time, but short sprints for quick rewards are not resilience. The Exodus of Israel from slavery and Moses' perseverance were incredible pictures of life-long and generational resilience. A lifetime of perseverance, submission in the face of hardship, regular reminders and mid-course corrections, and a consistent reliance on God's power and leadership to sustain the leader and the people is what can be seen in this story. It could possibly even be said that true resilience will not be determined until the last chapter of a person's life is written. Until the last stroke of the pen, resilience will be tested.

Case Study: Jesus

Turning to the most prominent example of Christian leadership and perseverance, Jesus is an incredible case study of resilience and the ability to struggle through hardship and a life that is filled with emotional, physical, and spiritual trauma. Because of Jesus unique divine nature, it could be argued that His example of resilience is not a fair model since it is expected that He would be able to withstand all the stress and trauma of His life. However, His use as an example of resilience also keeps in mind that although fully God, He was also fully man. Because of His human nature, He still fully felt the stress of His responsibilities and persecution and the trauma of His trial, torture and crucifixion. Jesus example gives us an example of human resilience alongside the model of the divine nature He carried, and how resilience does not rely solely on human perseverance, but a connection with God.

Jesus also provides a contrast to Moses in that Moses transitioned into his leadership role in his later years, while Jesus did the bulk of His ministry in a few short years while relatively young. Both examples show that it is not necessarily the years that

count, but a willingness to do the will of God and put one's reliance on Him to supply the needed resources for the journey.

A prominent characteristic in Jesus' life that played a key role in His resilience was His total devotion to God's will and His willingness to devote His entire life to that mission. Beginning at His baptism in the Jordon River by John the Baptist, Jesus gives a clear statement of His desire to be righteous in God's sight. When asked by John why He (Jesus) should be baptized, Jesus states "Let it be so now; it is proper for us to do this to fulfill all righteousness."[26] Righteousness, which is being in conformity to God's will, was the motivator for Jesus' life, and all other things were secondary.

This righteousness that Jesus refers to in this passage is not the same righteousness that is granted to His followers through faith in Him. When Jesus speaks of the righteousness in His own life, He is indicating His unbroken consistency in staying the will of God. Jesus had no need to enter into conformity to God's will since He had never left it. His baptism was an example of this consistency, not an entrance into a right relationship with the Father. Conversely, for those who have followed after Christ, baptism is a sign of that entry into the will of God through obedience, which is a significant difference between Jesus' baptism and those who follow Him.

It was this righteousness that was a cornerstone of Jesus' life, and laid the foundation for Him to be able to withstand the incredible emotional, spiritual, and physical demands of His unique life. It was, in fact, this righteousness that made the resurrection a reality. Because of His constant alignment with the Father's will, Jesus was able to withstand death and not pay the ultimate price of sin that was due for those

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[26] Mt 3:15

who had departed from the Father's will. It is through faith in Christ that the Christian then becomes righteous. From this foundation comes the initial building blocks of resilience in the followers of Christ.

Another consistent aspect of Jesus' life was His practice of finding solitude to be with the Father, and to withdraw from the crowds. Whether He did this because He needed to recharge or because of His deep desire to spend time with the Father, it was a practice that warrants exploring. Although He was the Word made Flesh, He was also a man who dealt with the draining effects of being confronted daily with the pains and injuries of the people who surrounded Him. Additionally, He dealt with temptations that are common to man, as seen in His 40 day fast and subsequent temptation by Satan.[27] Although the temptation was presented, His reliance on the scripture provided Him with the strength to withstand each temptation.

Jesus' exposure to the pains and sins of the world must have been especially troubling, considering He had a unique perspective on what God had intended for His creation. Instead of the peace and perfection of the initial creation, Jesus experienced the fall of mankind with all of its destructiveness. When Paul reminds the church in Philippi that Jesus, "Who being in very nature God, did not consider equality with God something to be used to His own advantage; rather, He made himself nothing by taking the very nature of a servant, being made in human likeness," we get an insight into the incredible burden that Jesus carried throughout His life as the incarnate Son. As the pre-incarnate Word, He experienced the triune relationship with the Father and the Spirit and was part of the creation event. Before the entry of sin into the world, His creation was unbroken

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[27] Lk 4:1-13

and good. The Son had known creation as it had been intended, and sacrificed His place in heaven to experience the brokenness of His creation. There is no level of wealth from which a person could fall that would compare with the level to which Jesus stooped in His mission to earth. The dichotomy between what He had known in creation and then experienced as the Word incarnate must have been overwhelmingly unbearable.

With this in mind, it is no surprise that Jesus sought the solitary places to commune with the Father, a relationship for which His heart must have ached. It is this regular practice of communing with the Father that sustained and inspired Him to continue on His mission, infusing Him with the resilience needed to overcome the obstacles He encountered.

Another characteristic of resilience that is seen in Jesus' life was His ability to take the world as it was, and not as He hoped it would be. Especially when it was understood that He knew precisely how the world should have been, this is a powerful insight into Jesus' ministry and ability to stay true to His mission. Jesus understood the reality of evil in the world, the necessity of suffering, and that the righteous often do not see the fruits of their labors in a timely fashion. His exposition in Matthew 5 helps us to see that He understood that His followers were going to have to live with the tension of being children of God in a world that would not understand God's ways.

The Beatitudes are a succinct statement of having an attitude that placed Godly living above seeking power and dominance in this world. His call to "Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you"[28] is a reminder and encouragement to embrace and

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[28] Mt 5:12

nurture the characteristics of humility, mercy, purity, and other Godly traits to find the joy that comes from peace with God.

Jesus' example of resilience and acceptance of the world as it was can be difficult for His followers to emulate. However, the use of His example is not to promote an impossible goal and subsequent failure, but to understand the strength that Jesus drew from His relationship with the Father. As mentioned in the previous paragraph, Jesus' teaching of the Beatitudes is an excellent summary of the life that can be led if Christians were to follow Jesus' example.

As previously stated, true resilience requires an inner-life ability which is developed as a person is refined through this life. Resilience is the diamond that is found at the conclusion of life on a troubled earth. This diamond is a result of the pressure and trials given to an individual by God, and is a rare gem to be brought into His kingdom. The goal of resilience is not to be well-prepared for the grave, but for what is beyond death. Jesus understood this eternal view, and was able to lead the way through this life and past the grave. As He blazed this path, He also provided a description of what life would look like for someone who followed His example of dependence on the Father. This description is found in the Beatitudes.[29]

This teaching focuses on a Christian's citizenship in the Kingdom of God as the ultimate destination, which supersedes comfort and ease in this world. By using the present "Blessed are" phrase throughout this discourse, coupled with future phrases (will inherit, will be comforted, etc.), Jesus painted a picture of a present Kingdom that blesses those who live this life with a present realization of God's Kingdom to be enjoyed in the

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[29] Mt 5:3-12

future. This "present, yet future" teaching of Jesus provides an insight into the resilience that is realized in a life that embraces the characteristics of the Beatitudes.

The present aspect of being "blessed" gives strength to those to whom it applies. The Greek word "maka/rios, makarios" is the New Testament equivalent of the word used in the Old Testament (baruk) for blessed. When used for humans, it typically is understood as happy or fortunate.[30] In this series of blessings Jesus is teaching His followers that to experience happiness or contentment, their lives will be radically different from those outside God's Kingdom. As each point of the Beatitudes unfolds, a contrast is built between how those in power in this world live, and the lives of those whom have access to God's Kingdom. Ultimately, He is describing a composite of the citizens of Heaven, a sketch of the Father's children. This is not a prescriptive list of things that people need to do to become citizens. It is a snapshot of who those citizens are, a mirror that Christians can use to be shaped and molded to become more like these heavenly citizens.

Each blessing in the Beatitudes helps paint a stroke of this composite. The "poor in Spirit"[31] describes those who are not arrogant and full of themselves and their spiritual prowess, but who recognize their own emptiness and need for the Holy Spirit. "Those who mourn"[32] paints the picture of a broken heart that feels the sting of their sin and the sin of the world around them, but whom will find comfort in the forgiveness of God.

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[30] D. R. W. Wood, and I. H Marshall, *New Bible Dictionary,* 3rd ed. (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 143.

[31] Mt 5:3

[32] Mt 5:4

"The meek"[33] show a person of humility who does not have a sense of entitlement in God's Kingdom. These humble servants will approach the King with an empty hand, knowing they have nothing to offer that God doesn't already have. For "those who hunger and thirst for righteousness"[34], Jesus describes a person who knows that all other sources of sustenance are ultimately devoid of nourishment and prolonging the inevitable, but that only living in the will of God quenches their thirst and hunger. Those who are "merciful"[35] know the extent of the mercy shown them and live a life of reciprocity. The "pure in heart"[36] have submitted to the cleansing blood of the lamb, and can stand before the throne of God, knowing they stand in grace. "The peacemakers"[37] are called the children of God because of their ministry of reconciliation, which Jesus exemplified on the cross by providing the means of peace between God and man. And finally, there is the blessedness of those who are persecuted.[38] Their persecution is a sign of their heavenly citizenship, marking them as foreigners in a land that does not understand their ways. Yet, through their persecution, they rejoice because the world's rejection of them only solidifies their place in heaven.

This description, not prescription, of a Kingdom citizen paints an incredible portrait of deep resilience. In the midst of persecution, abuse of power, discord, and all

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[33] Mt 5:5

[34] Mt 5:6

[35] Mt 5:7

[36] Mt 5:8

[37] Mt 5:9

[38] Mt 5:10-12

the troubles of life, a citizen of God's Kingdom can know that his or her place is not simply a future event, but they are living with a foot in both worlds. While here in this life with its troubles and joys, they have already had their passports stamped and know that they can persevere because their place in heaven is secure. With this strength of certainty, they can then live in a way that naturally flows into a life of blessed happiness and contentment. Although sometimes difficult to understand for those outside of the Kingdom, "People who are blessed may outwardly be much to be pitied, but from the higher and therefore truer standpoint they are to be envied, congratulated, and imitated."[39] They are pitied by those who do not understand the security found in Christ. The "peace of God, which transcends all understanding"[40] is found in those who can put the troubles of this world aside and live in the blessings of God.

Case Study: Paul

To provide an example of how this comes together in an individual, the Apostle Paul uses his own life and the importance of humility and a proper perspective of this world as a key to long-term resilience. In his second letter to the Corinthians, Paul describes the suffering and weakness he has endured in chapters eleven and twelve. His purpose is not to exemplify himself, but to help his readers understand that he has learned to embrace his weakness and trials. He can do this because he has seen that the end product is a deep, unshakeable contentment in the midst of struggles. He has embraced God's strength in his own weaknesses.

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[39] Wood and Marshall, *New Bible Dictionary*, 143.

[40] Phil 4:7

Specifically, Paul highlighted the need for humility in his life in order to remind the Corinthians not to become conceited, which seemed to have been a significant struggle in the Corinthian church. After giving many examples of humility, he wrote "Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me."[41] Paul understood the danger of conceit, and how destructive it could be in the church. When an excessively high opinion of oneself emerges, it cannot fail to diminish one's appreciation for the power of God. The stronger a person believes they have become, the greater is their risk of their diminishing their reliance on God. It was this potential for conceit that Paul was addressing, which also provided a contrast to the previous description of a Kingdom citizen that was described by Jesus in the Beatitudes.

Therefore, Paul provided this personal example of how God actively produced this thorn in his flesh with the express purpose of combating conceit. Not only was this thorn given by God, but it was accompanied by a messenger from Satan. Whether this messenger was sent to provide temptation or not, its goal to torment him was obvious. There was a hint of Job-like testing happening to Paul, and it is seemed that Paul saw this in his own situation. Paul's pedigree and prior status among the Pharisees could have easily set Paul up for conceit, much like Job's wealth and family made him a target. The use of a messenger from Satan is also consistent with the parallel of Job's story. Just as Satan had to gain permission to torment Job, so Paul realized that God had allowed this trial to enter his life. With that, he also accepted God's use of this trial to help him.

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[41] 2 Co 12:7

Paul's ultimate state of contentment was probably not immediately realized, but came about through a process of pleading with God to remove the thorn, and then accepting God's lot for his life and finding his contentment in God's strength. His final analysis revealed the development of a strong resilience, stated in his summary of this passage. Paul stated, "That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong."[42]

Paul's approach to the struggles of life, especially the anticipated hardship of the Christian life, provided an excellent example for other Christians to follow. This was exactly what Paul was instructing the Corinthian church to do. Paul reliance was on the surpassing greatness and power of Christ, and he was able to find contentment and resilience in all circumstances because he was no longer was limited by his own internal weaknesses. He was not merely throwing his hands up in the air and saying "God, this is too much. Help me!" Instead, he had recognized the limits of his own ability, the temptation of becoming conceited in the midst of success, and the need for a humility that recognized that God not only provides in the midst of difficulty, but also lets us endure hardship in order for us to recognize our need for dependence on Him.

It is much like a father teaching his child to ride a bicycle, and the child saying, "No dad, I can do it. Let go." The father, knowing the child will fail, will sometimes need to let go so that child will stop fighting the assistance and allow for the guidance. After a few falls, the child accepts the steadying hand of the father. However, in the life of the Christian, unlike that of the child, we never grow to total independence from God, but will always remain that child needing the strong, steadying hand of the Father.

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[42] 2 Cor 12:10

Summary

As the theological underpinnings of resilience have been explored throughout this chapter, it seems more and more evident that for a follower of Christ to truly be resilient, a healthy faith in Christ is not only helpful, but required. This may seem self-evident, but it needs stating due to the many examples of Christian leaders falling into the trap of conceit about which the Apostle Paul so strongly warned the church, thus becoming independent of God's strength.

As the examples of Moses and Jesus have shown, resilience is also gained by having a passion for being in the will of God. In Moses' example, this was a process of refinement that brought him into God's will. From his early years as a member of Pharaoh's household, to a refugee from justice, and ultimately as a somewhat reluctant prophet, Moses' story showed how God used a wide variety of experiences and people to refine His prophet, ultimately bringing him into obedience. Although difficult at times, the life of Moses also exemplified that being in God's will also provided for Moses' needs and gave him a purpose in life that was bigger than himself. This set him on a course that gave his life meaning and significance far beyond that of any Pharaoh. This allowed him to endure hardship and the mantle of leadership, because he understood his mission in life and gained strength and resilience in God to carry out that mission.

Jesus' example was one of consistent, unwavering commitment to the will of God. With His life, we are given an example of how maintaining commitment to righteousness may provide short-term hardship in this life, but long-term blessings of living as a citizen of the Kingdom of God. The Kingdom aspect, taught by Jesus in the Beatitudes and lived out in His life, provide a perfect example of resilience that is

founded in obedience to the Father and an unwavering trust that the difficulties of today are not larger than the will of the Father.

Although this theological examination did not uncover a simple "How to" for Christians to be resilient, it reveals a simplicity that is often missed in the modern era of the Church. The simple obedience of Christ, the refinement of Moses to become an obedient prophet, and the overcoming of Paul's pride to be humble and reliant on Christ for strength in the midst of his own weakness provides a beginning point for all followers of Christ. Resilience ultimately is found in a simple obedience and trust in the Father to be who He is, and to allow him to carry us through difficulties. Perhaps that is the message Jesus was teaching His disciples as He called a child into the midst of the crowd and said "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven."[43] The simple faith of child, and reliance on the Father to handle those things that could overcome a child, may be starting place for all Christian to truly live a resilient life.

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[43] Mt 18:3

CHAPTER 3

LITERATURE REVIEW

As the various literature sources were reviewed for this thesis, a wide net was cast
to attempt to capture the many factors that both positively and negatively influence
resilience. Although there are a few brief articles addressing resilience for military
chaplains, most sources dealt with a larger population, such as pastors and other
caregivers. In order to pull together an adequate pool of information, it has been
necessary to explore the many possible contributors and detractors to resilience, and use
these sources to inform and challenge this thesis. Some of these areas included sources
which addressed burnout, secondary trauma, emotional and spiritual maturity, self-care,
and mentoring. However, in order to have a manageable approach to understand the
contribution of these various topics to the topic of resilience for Chaplains, it was
important to provide some overarching themes in which to organize them. These are:
Issues that negatively affect resilience, the result of a lack of resilience, common stressors
for chaplains, and best practices for resilience.

Negative Influences on Resilience

There are many articles and books that delve into the reasons for the failure of
leadership, and the inability of seemingly intelligent, strong, and well-intentioned people
to finish well. In the study of resilience for this thesis, there is a distinction between
common failures that are overcome and used as learning opportunities, and catastrophic
failure that eliminates or marginalizes a Chaplain from further service.

Few, if any, of the individuals described in the literature began with the intent to fail, yet their stories often take a similar path as dysfunction and denial surface in their lives. Similarly, Chaplains whose resilience fails may not begin their journey knowing that they lack what it takes to survive the trauma, stress, and danger that come with life in military ministry. Nor are many of them aware of the affect that their own personal issues or dysfunctions may have on their resilience.

One particular source, *Overcoming the Dark Side of Leadership,* provides valuable insight into battle that leaders face in dealing with their dysfunctions and other potential issues. One of the basic assumptions for the authors of this book is that "Every leader suffers from some degree of personal dysfunction varying from extremely mild to extremely acute."[1] It is from this dysfunction, the book asserts, that their personalities and drive emerge as well as their need to succeed. However, unchecked and unidentified dysfunction can also lead to failure within the leader as destructive behavior overwhelms the various drives that once led to the individual's initial success. The book explores the various types of dysfunction, such as narcissism and compulsion, with numerous examples of Christian leaders being undermined by their own darkness.

In terms of the effect of personal dysfunction on the resilience of Chaplains, this book provides valuable insight into dangers that Chaplains face because of the very nature of our flawed existence. The dysfunction that every person develops in the course of living in a broken world does not bypass the Chaplain. In fact, the very nature of many Chaplains can lend itself to the potential for more dysfunction than many

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[1] Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership,* Rev. ed. (Grand Rapids, MI: Baker Books, 2007), 14.

professions. It is often the pain of personal experience, the awareness of brokenness in others, and exposure to trauma and other life-changing events that may have opened a Chaplain to God's call to ministry. While the desire to help may be genuine, the dysfunction that often comes with inadequate processing of life events can undermine the resilience of the Chaplain. These issues, unchecked or denied, are transformed into dysfunctional or destructive behavior in the face of mounting stress or trauma that is inherent in military ministry. The Chaplain then finds himself in an untenable situation of helping others, while unsuccessfully coping with his or her inner demons. This seems to be the same paradox that the Apostle Paul describes in his letter to the Romans. He states, "For what I do is not the good I want to do; no, the evil I do not want to do- this I keep on doing." [2] This sin that Paul identifies in his own life can also be understood as the dysfunction that is experienced as part of the human condition of sin and brokenness. Although ever present in this life, denial of its effects magnifies its eroding of resilience.

The paradox of desiring to do good while struggling with sin and dysfunction is ignored at the Chaplain's expense. To remain ignorant of the inner struggle is to allow a blind-spot to remain which can open the door for significant failure. McIntosh and Rima give various examples and ask searching questions to help leaders hold up a mirror to their dysfunction with the purpose of owning their weaknesses, and subsequently shoring them up so that resilience can be strengthened. Not only do they expose the reality of the darkness that lurks in a person, but they provide a process of introspection that alleviates the effects of the dark side.

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[2] Rom 8:19

The following steps compose this process. 1) Acknowledge your dark side, 2) Examine the past, 3) Resist the poison of expectations 4) Practice progressive self-knowledge and 5) Understand your identity in Christ.[3] The final step of this process is consistent with the thesis of this paper which asserts that an active relationship with Jesus Christ is the foundation for resilience. McIntosh and Rima acknowledge that in order for someone to truly overcome their dark side, they must understand their identity in Christ. To not do so would leave a person empty and frustrated because there would be no redemptive quality in their lives, leaving a person with a sincere understanding of their dysfunction and darkness but very little hope.

The benefit of McIntosh and Rima's work is the introspective approach that it advocates. It is not a manual to identify deficiencies in other leaders, but is meant to be a mirror for Christian leaders to self-evaluate their own flaws, and to do the hard work of letting God into those dark places before they become a danger to their success and resilience. As they state so well, "Simply put, the first leadership failure was the result of unrestrained pride and selfishness with a healthy dose of self-deception."[4]

Another negative influence that was a common thread in the resilience literature was that many leaders who were doing good work allowed the end result to become an excuse for overwork, dysfunction, destructive coping habits, and other negative components. An article by Bob Merritt provides a very honest look at the how external success, if not balanced with healthy, resilience enhancing practices, can drain and

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[3] Appendix A provides a fuller explanation of each step, found in Part Three of *Overcoming the Dark Side of Leadership*, 149-221.

[4] McIntosh and Rima, *Overcoming the Dark Side of Leadership,* 59.

undermines the work and life of a leader. In "Ministry Meltdown"[5], Merritt dissects his

own "Elijah Moment" when in a moment of solitude he wonders what he has done wrong

that has caused his feelings of being overwhelmed in the midst of great ministry success.

The outcome of this was seen in a breakdown of the relationships around him, while still

seeing external success in church growth. However, because of this breakdown in his

core relationships, he was facing the potential loss of his ministry position as the leaders

of his church began to see that his dysfunction was beginning to undermine his ability to

lead in a godly manner. He had let overwork drain him to the point that his leadership

had become caustic, resulting in a lack of love and compassion for his staff, as well as his

own children perceiving him as an angry man. After an intensive and loving

intervention, Merritt was directed by his church leadership to put himself under the

authority of a mentor who forced him to slow down, and gave him permission to breathe.

As he examined what he had been doing, he states that, "I found myself in a position

where the demands exceeded my ability to meet them."[6] He had fallen into the trap of

doing some incredible work for the kingdom, yet had sacrificed some foundation

elements of the Christian life in order to do so. He had become what the Apostle Paul

described when he declared, "If I have the gift of prophecy and can fathom all mysteries

and all knowledge, and if I have a faith that can move mountains, but have not love, I am

nothing."[7]

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[5] Bob Merritt, "Ministry Meltdown," *Leadership Journal* (Winter 2012): 79-82.

[6] Merrit, "Ministry Meltdown," 82.

[7] I Cor 13:2

Merritt was fortunate to have a church leadership and family who loved him enough to confront him, as well as the personal fortitude to listen to the correction of those who sought to help him. Often times, it is after the failure has become catastrophic that a person is willing to look in mirror. In an analysis of such failures of leadership, Tim Irwin provides several case studies in his book examining leaders who have failed. Although his work is not an examination of Christian leaders, it provides helpful insight into the internal obstacles to which many leaders remain oblivious. In his book, *Derailed*, he defines the concept of derailment to mean "we are off the rails- we cannot proceed in our present jobs, just as a derailed train cannot continue on its intended course."[8] This derailment is the result of a failure of character. Additionally, derailment and lack of success are different. As can be seen in Bob Merritt's example, success can still be occurring institutionally while derailment of the leadership is occurring. However, when character flaws turn into character failure, even the strongest leader can be brought down.

As Irwin states, "Life is full to the brim with opportunities for good or evil- our character determines which way we go."[9] As modeled by his examples, the opportunities for good or evil are only a part of the equation. It is the presence or lack of character that influences which direction a person will go. In relation to the thesis of this paper, this is a sobering reminder as the resilience of Chaplains is considered. Because of the inherent fallibility of man, and the previously mentioned struggle between good and evil battling within followers of Christ that the Apostle Paul describes, it is not just character that is

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[8] Tim Irwin, *Derailed* (Nashville, TN: Thomas Nelson, 2009), 6.

[9] Irwin, *Derailed*, 100.

important, but a character that is reliant on the on-going work of the Holy Spirit to reduce the influence of evil impulses, and enhance to desire to live according to God's standard. In an attempt to understand what influences some leaders to choose ethical behavior while others self-destruct, Irwin uses three broad tests of Character. These tests are:

1. Does the Leader have a strong moral/ethical guidance system that functions well in ambiguous situations?
2. Does the Leader make decisions just for expediency?
3. Does the Leader handle adversity with grace?[10]

These tests ask questions that raise the level of commitment that a leader has to maintaining his or her integrity, even when the situation gives the opportunity to make ambiguous or deceitful decisions with low risk and high reward. From interviewing thousands of leaders, Irwin found that those who had deep character (as measured by the above test) and maintained their integrity were able to "strengthen their inner gyroscope, they moderate any tendency to be expedient, and they mitigate the potentially crippling effects of adversity."[11] In short, those with character became more resilient in adversity, while those who sacrificed character for results were ultimately less resilient.

By addressing the issue of character, Irwin brings to the forefront that resilience is not something that is gained by being tough, getting results, and being the last man standing. Instead, there is a significant element of resilience that is dependent on the inner convictions and guiding moral and ethical principles of a person's life. When this is lacking, the effects of lower resilience will eventually surface, and can lead to dramatic failure.

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[10] Irwin, *Derailed,* 103-105.

[11] Irwin, *Derailed,* 106.

The Results of Low Resilience

The negative contributors to resilience are nearly impossible to eliminate due to the very nature of mankind. It is the dark side of humanity that makes resilience a necessity in the first place, as the evil deeds of mankind create the traumas and stressors that have to be withstood. Once acknowledged, it is important to understand not only the existence of the dark side, but how this affects a person. Much of the literature reviewed for this thesis describe various effects of low resilience which are often times the result of the dark side of humanity getting out of control. *Derailed* provides a helpful framework to understand how this process develops, and is helpful in incorporating some of the literature.

Irwin identifies the following five steps in the process of derailment. They are:

1. Failure of Self-/Others- Awareness.
2. Hubris: Pride comes before the fall.
3. Missed early warning signals.
4. Rationalizing.
5. Derailment.[12]

These five steps help in understanding how a person who is initially fit and prepared for success could suddenly be found off the tracks. This first step is often the hardest to overcome, because it requires giving others permission to speak truth into the leader's life, and the leader having the maturity to hear truth while fighting with a natural response of denial and defense. In relation to the life of a Chaplain, this obstacle to a healthy level of resilience can perhaps be attributed to the fear of transparency. There is

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[12] Irwin, *Derailed*, 89-95.

a tension that exists for Christian leaders, including Chaplains, who have to balance their role as heralds of God's grace with their own sinfulness.

In an article describing the painful process of confronting addiction and beginning the recovery process, Jerry Law provides an excellent case study of a church pastor who had slowly become addicted to alcohol.[13] In the initial stages of his recovery, one of the significant issues that had to be dealt with was the appropriate level of disclosure and accountability for a ministry professional. Because of their role in spiritual leadership, wide public disclosure may not be healthy for all parties involved, yet there is a need for a restorative relationship with some trusted agents. When a particular area of sin surfaces that is identified as potentially disastrous, there needs to be more than just personal confession so that the issue can be dealt with in a restorative manner. Law describes the idea of "rigorous honesty"[14] as a needed element in the leader's life.

This kind of honestly is one that understands the need for complete honesty with the appropriate people, with a respect for the effect of disclosure on others. For example, a Chaplain who may be dealing with an addiction may not need to regularly share his struggle with his weekly Bible study, but does need to have a close mentor who he has begun the process of accountability. It is in this structured and trusted relationship that direct questions can be asked and a system of recovery developed to address this addiction. Disclosure to the Bible study group could be damaging to the members of the group, especially for younger or less mature Christians who may not understand the

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[13] Jerry Law, "The Transparent Pastor," *Leadership* (Spring, 2009). Jerry Law is a certified intervention and drug counselor who serves on a church staff.

[14] Law, "The Transparent Pastor," 49.

human failing of their religious leader. In addressing the first stage of derailment, admission of denial and rigorous honesty are essential to curtailing this decline. However, when this does not happen, the next stage is likely to follow.

The next step in the loss of resilience is when hubris, or pride, overwhelms humility. Chaplains are not immune to pride, and in a military system that is based on promotions and awards, this sin can be easily fostered. Pride, which has long been recognized as a sin throughout the life of the church, has become exemplified within modern culture. Whether it is to take pride in work or accomplishments, or in the status of a group to which we belong (notice the various action groups that have rallied around this word, such as gay pride, black pride, etc.), pride is something that is being embraced by many who may not have an accurate understanding of the word. In an insightful exploration of pride, Paul Sands breaks down the various meanings of pride to sort out the difference between pride and other concepts. He notes that "Sinful pride must not… be confused with self-respect, proper self-esteem, self-love, or "feeling proud"- each of which is essential for human flourishment."[15] Sands notes that although these other attributes, when developed properly, are healthy for an individual, pride "is best viewed as an irreligious and antisocial assertion of self."[16] Ultimately, pride is a self-centered, socially destructive attribute and should not be confused with these other elements of understanding oneself that can be very healthy.

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[15] Paul Sands, "The Deadly Sin of Pride," *Baylor University Website,* 42. www.baylor.edu/content/services/documents/php/117031.pdf, (accessed April 30, 2013).

[16] Sands, "The Deadly Sin of Pride," 41.

In relations to resilience, pride has a negative effect because it is expressed in an aversion to God. Excessive pride creates an attitude that views God as "an unwholesome intrusion into ... life- uncomfortable, irritating, and hopelessly confining."[17] This stage of failure creates an attitude of self-sufficiency that alienates a person from God, and is directly contrary to the thesis that a person is truly resilience when in a healthy, restorative relationship with Christ. Pride pushes a person to attempt to do it on their own, while humility recognizes limitations and the need for God's presence. Summarized very well in Scripture, it is understood that "Before his downfall a man's heart is proud, but humility comes before honor."[18] How often has a leader believed themselves above temptation or vice, only to be toppled by the very thing that they had vehemently opposed?

The cascade continues when the warning signs are ignored, and the train continues heading for the disastrous derailment while all the bells are sounding. It is at this juncture in the process that so many either take the off-ramp to safety and restoration or continue in their dysfunction. The issue of resilience again arises when the character of the person is solid enough to hear the warnings from others and humble enough to take correction to heart. This is often difficult, as the first response is often defensiveness and not introspection. In a personal example of this process, Clark Cothern, a pastor from Michigan, is given an opportunity by his wife to adapt or deny as his wife confronts him with how he has emotionally hurt his own son. In his reflection on this incident, he identifies three responses, the first two which are very typical but ineffective, and the

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[17] Sands, "The Deadly Sin of Pride," 46.

[18] Prv 18:12

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third that is more difficult but restorative. The two negative responses are to Deny and Defy, which is to shift blame and redirect, or to hide in the shade, and not let the full light of the truth expose the sin.[19] However, if a person is to avoid this next step of derailment, Cothern asserts that the proper response is to "Absorb the Light". By this, he suggests that it is better to allow an honest evaluation of the situation expose those issues of character or behavior that have led to the destructive moment, and then take ownership of the part that a person plays in a situation, instead of going into denial and making excuses for poor behavior. By exposure to the light and absorbing these lessons into one's life, a person can short circuit this cycle before derailment is complete.

The final two steps of Rationalization and Derailment are the end-game in this process. Rationalization is justifying a behavior, habit, or other dysfunction in order to justify the out-of-bounds actions, and can manifest in a sense of entitlement or feeling of invulnerability. The person who is rationalizing a behavior often believes that the rules no longer apply to their situation, or that they will not suffer the consequences that would typically accompany the decisions they are making. It is also at this stage that the success of the person has brought them to the point of failure. Some of the very things that motivated them to succeed (pride, desire for recognition, willingness to sacrifice convictions for results) have now brought them to the point of failure.

This issue of failure as a potential by-product of success is described "The Bathsheba Syndrome: The Ethical Failure of Successful Leaders".[20] The thesis of the

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[19] Clark Cothern, "Light in Your Eyes," *Leadership Journal* (Winter 2011): 84.

[20] Dean C. Ludwig and Clinton O. Longenecker, "The Bathsheba Syndrome: The Ethical Failure of Successful Leaders," *Journal of Business Ethics.* No. 12 (1993): 265-273.

paper states "that many of the violations we have witnessed in recent years are the result of success and lack of preparedness in dealing with personal and organizational success."[21] In terms of resilience, the point of this article is that the lack of preparedness for success overwhelms resilience, and what should be an adaptive process becomes a development of dysfunction. With the increased pressures, stressors, and temptations that come with success, other previously mentioned negative contributors take a prominent role in a leader's life at the apex of their success.

Chaplains can face the same issues as they go through their career. With the success of promotion there is increased access to the "inner circle" of information and trust in a command, as well as the perks and responsibilities of rank. As a result, Chaplains have the potential for falling to some of the same issues that are identified in the article. The authors make the point that the "willingness to abandon personal principle is not so much a matter of ethics as of virtue and lack of fortitude and courage."[22] This then circles back to the previous discussion regarding character, and it's important in resilience.

From this article and its relationship to the steps of Derailment, it seems that poor character weakens resilience, and that this lack of character is also tied to a lack of commitment and allegiance to a strong moral or ethical code. In connection with the thesis of this paper, the idea that a strong relationship with Jesus Christ, in which God builds up a strong ethical and moral character in his people, would be a significant deterrent to this kind of derailment. This spiritual influence creates an external check by

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[21] Ludwig and Longenecker, "The Basthsheba Syndrome," 266.

[22] Ludwig and Longenecker, "The Basthsheba Syndrome," 268.

which leaders are able to maintain their decision making and moral integrity, adapting and strengthening themselves through adversity.

However, it is also important to recognize that there are examples of people with a history of strong religious commitment who allow pride to cloud their judgment. King Hezekiah of Judah is one such example. He had a consistent life of faithfulness during his reign, exemplified in his restoration of the temple, reinstituting the Passover celebration, and leading Israel back to God. But his pride was almost his derailment. Later in his life, Scripture says, "Hezekiah's heart was proud and he did not respond to the kindness shown him; therefore the Lord's wrath was on him and on Judah and Jerusalem."[23] But in an excellent example of a person being willing to accept God's correction and realignment, Hezekiah avoided total derailment. Hezekiah's repentance in the face of God's correction allowed him to continue in his leadership role. Similar examples, such as King David and Bathsheba, shows that although success, pride, and power can be a toxic mixture that erodes resilience and character, repentance and restoration are a possibility.

In the previously mentioned examples of Hezekiah and David, it also evident that when leaders are derailed and resilience is low, there are external affects. Leaders have a significant impact on those around them, and the ripple effect of poor resilience can be felt by those being led. In the previously mentioned article by Cothern, in a moment of poor leadership that produced insensitivity to those around him, Cothern describes how his failing had significant impact on his son. During a worship team rehearsal at his church, Cothern's harshness impacted his son in such a way that many other's noticed the

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[23] 2 Chr 32:25

drastic shift in demeanor, which was lost on Cothern. Although only one personal account, there are many other stories of leadership failures undermining the moral of an organization. As mentioned in the case of Hezekiah, scripture shows numerous instances in which the leadership of the king, or lack thereof, had a direct and long-lasting influence on the nation. Just as Hezekiah had to repent of his pride, the people also had need of repentance.[24] This seems to imply that when their leader succumbed to his pride, the people followed his example and were also derailed. Although not all followers will go the same route as their leaders, the effects of poor resilience, and the resulting choices and consequence, have a ripple effect. Poor resilience negatively impacts those in proximity to the individual.

In addition to how lower resilience affects the success or failure of an individual, lower resilience is exacerbated when an institution or population within that institution does not allow for failure. When unrealistic expectations of perfection exist, anything less has to be covered up and ignored so that the façade is not broken. This is not to say that the Chaplain Corps has this façade, but it can be a danger to resilience if this is perceived on a personal level by a Chaplain. In reviewing the literature, the expectation of perfection with little grace for failure is a disaster waiting to happen. This is even more powerful when it is imposed internally, and the individual may grant grace to everyone other than himself.

The Navy culture struggles with the zero-defect mentality, and this has likely influenced the Chaplain Corps as it competes for promotion and recognition within the larger institution. As one author identified, the expectation of perfection "may cause

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[24] 2 Chr 32:26

behavioral problems in junior officers to be hidden or covered up, reducing the opportunity for correction, mentoring, development, and instruction in ethical standards."[25] Although referring to Junior Officers across the spectrum of the Navy community, the same could be said of the issue of failure in junior Chaplains. In a corps that preaches grace, there can be a very real absence of it because of the self-imposed need by Chaplains to not show weakness or flaws, especially when promotions and future assignments can be affected. Additionally, there can be a broad spectrum of opinion on when grace should be offered, and when a failure is significant enough to warrant official action. Therefore, the ability to embrace failure appropriately is a struggle for Chaplains, as it is for many other organizations.

Some lines of failure are very clear and leave little room for ambiguity, at least in terms of continuing within the institution. When legal lines are crossed, such as sexual abuse, substance abuse, and other behavior that has to be addressed by the legal system, the issue is removed from the control of the Chaplain Corps. However, there are many points of failure that fall short of cause for dismissal from the Navy, yet are indicators of an underlying habit or tendency that will eventually corrode and destroy the resilience of the Chaplain if left unaddressed. The solution to this problem is not to develop a program for "troubled Chaplains", but for ethos of the Chaplain Corps to be one of introspection and appropriate response to failure and questionable behavior. One particular author addresses this issue from the perspective of local church leaders, but the principle is very applicable to Chaplains. He identifies that many ministry professionals

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[25] Mark F. Light, "The Navy's Moral Compass," *Naval War College Review* 65, no. 3 (Summer, 2012): 144.

hide their true selves. Instead of living a life of brokenness filled with grace, there is a

tendency to preach grace for others but to expect that as paid professionals in ministry,

the pastor is not allowed to show weakness.[26] As this attitude continues, Chaplains will

continue to see their peers, and possibly themselves, limited by their failures, instead of

freed to receive grace and growth as they deal honestly with the imperfections of life.

Finally, a significant limiting factor for resilience is the immaturity of the

individual. This maturity does not necessarily coincide with biological age, but with the

emotional ability to deal with people and stress of this life. However, many people

confuse spiritual development with emotional maturity. Churches are filled with those

who are having significant spiritual experiences in worship, bible study, and other faith

oriented facets of their lives, but these experiences are not translating into deeper,

healthier relationships with others, nor are they growing through stress or trauma. Sadly,

many spiritual people's lives are a wreck because of the emotional immaturity that has

short-circuited a holistic growth in their lives.

The book by Pastor Peter Scazzero, *Emotionally Healthy Spirituality,* addresses

this issue, and clarifies the distinction between emotional and spiritual health, as well as

how it fits in with the other areas of life, such as the Social, Intellectual, and Physical

components of a person.[27] The author, Scazzero, notes that some immaturity is not as

easily identifiable. Unlike an adolescent who is quickly differentiated from a senior

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[26] J. R. Briggs, "Epic Fail," *Leadership Journal* (Winter, 2012): 85-88.

[27] Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson, 2006), 18. Scazzero identifies five components of the person (emotional, social, intellectual, physical, and spiritual). Although other authors may break down their understanding of people into fewer or more categories, his point is that immaturity or dysfunction in one causes imbalance in the others.

citizen, an emotionally stunted person may be able to keep a façade of normalcy, especially if relationships are kept superficial and transient. This very much described the environment that can be fostered within the Navy, with its transient population and competitive nature.

It is when stressful events, trauma, or other deeply emotional stressors occur that the level of emotional maturity surfaces. For those who do not have the inner fortitude or a trusted agent in their lives, the opportunity for emotional growth may be lost. It is often difficult times that draw immaturity to the surface. These trials will be either an opportunity for a moment of insight and motivate the person to do the hard work of addressing the immaturity in oneself, or to continue an emotionally stunted response to stress and trauma. These moments of insight, which are often painful personal experiences, are not obstacles in our development and resilience, but are gifts from God to refine us and draw people closer to him. The journey to emotional maturity and a deeper resilience is not an easy one, otherwise it would require neither of these qualities.

Scazzero's book proposes that emotional immaturity will short-circuit a Christian life, leaving a person stunted and unhealthy. By remaining in an immature emotional state, a Christian will have difficulty appreciating and engaging in the fullness of the new life offered by Christ. The need for emotional maturity is vital to being able to deal in a healthy and productive manner the relationships, stresses, and challenges that come with life. In his book, he proposes a very introspective approach to maturity, and outlines a basic pathway to growth. He proposes that a person must know who they are, break the power of the past over their lives, let go of obsessive power and control, accept and

surrender personal limits, breathe in the air of eternity and spiritual practices, learn to love well, and learn to love Christ above all else.[28]

In relation to resilience, the process that Scazzero proposes addresses what many of the other books and articles hint at, which is that lack of resilience is connected to the inability to be self-aware of personal flaws. As he unfolds this process, he explains how emotional maturity enables an individual to recognize one's true self, with all of one's strengths and weaknesses. However, when a person is trying to maintain an image to please others and their expectations, there is a stunting of emotional growth. Although the mask used to please others can become so ingrained that one doesn't realize the falsehood, the consequences of "fear, self-protection, possessiveness, manipulation, self-destructive tendencies, self-promotion, self-indulgence, and the need to distinguish ourselves from others are harder to hide."[29] It is these same negative tendencies that can be seen in much of the other literature that is very descriptive of individuals whose resilience is lacking.

In each phase of the process, Scazzero encourages the reader to become more and more honest emotionally, owning one's own hurts and trauma. As this process develops, it is culminated in the final step of loving Christ above all else. It could be argued that this should perhaps be the first step, but Scazzero seems to have it right by first dismantling the very strong and long-lasting love affair that many people have with the

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[28] Scazzero, *Emotionally Healthy Spirituality,* 45-46. In this section, Scazzero compares the concerns of Emotional Health and that of Contemplative Spirituality and uses the synthesis of both to develop this pathway to emotionally healthy spirituality. The chapters outline of his book then explore each of the mentioned steps to more fully explain what they look like and insight in how to incorporate them into everyday life.

[29] Scazzero, *Emotionally Healthy Spirituality,* 80.

image they have fashioned of their own lives. It is not until the destructiveness of the excessive love for oneself (which is usually flawed and inaccurate) is exposed that people can then turn to the unconditional love of Christ. Scazzero proposes that instead of following a process that builds around oneself, that an emotionally healthy spirituality will begin to conform around a "Rule of Life" that is Christ-centered.

This "Rule" is not a form of legalism, but is similar to a trellis that is used to guide the growth of a vine.[30] This same image is how Scazzero proposes that a person can have their life shaped through spiritual disciplines and practices. It is, however, important that these practices develop as an outgrowth of abandonment of self-love (the old trellis) and acceptance of love for Christ (the new trellis). Scazzero also makes the argument that very few people have an intentional approach to their spiritual development, and instead are more functional. For many, the spiritual element of their lives is simply a part of their live, mixed in with going to work, taking out the garbage, and exercise. The spiritual element is an add-in to the schedule. A weekly bible study, attendance at church, or other activities become a part of schedule that provides a positive influence, but are not necessarily guiding the development of a person.

In using the comparison of Daniel in Babylonian captivity, Scazzero advocates a much more intentional approach. The goal of the Babylonians was simple, "to eliminate Daniel's distinctiveness as a God follower and absorb him into the values of their culture."[31] That goal has changed little in the modern push of the American/Western culture to push Christians to be no different from society, and to remove spiritual

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[30] Scazzero, *Emotionally Healthy Spirituality*, 196.

[31] Scazzero, *Emotionally Healthy Spirituality*, 197.

influence in society. A strange and distorted political and social homogeneity is emerging in which all are encouraged to keep personal beliefs silent, and conformity to innocuous inclusiveness is the standard. Strong religious convictions are discouraged if they have any external impact. In terms of resilience, this can push many Christians and Chaplains to be silent in their spiritual practices and leave little room for developing spiritual "rules" that may need to be seen outside of their personal space. This conformity can have a weakening impact on their resilience as they are encouraged to be less dedicated to a normative spiritual life, and the foundational spiritual practices are pushed to the side for the sake of conformity or inclusiveness.

This shallowness in spiritual development can also have a negative effect on the emotional maturity that Scazzero advocates. By emasculating spiritual development, the refinement of the individual by the work of the Holy Spirit in the life of the Christian is lessened. This has negative effects on the emotional development of a person as they are not confronted with their own self-love and selfishness. Instead of moving past the emotional development of a child who is never disciplined, a generation of Christians has grown up without a push to grow into a church that seeks God's will, and not self-centered goals. Scazzero describes the various levels of emotional maturity in terms of infant/child/adolescent/adult.[32] As the various stages are described, it is troubling to see how much the infant and child mentality is found in the church. In terms of the Chaplain Corps, the comparison is hopefully better, but that is debatable. Without a culture in which childish emotional maturity is confronted and corrected, there will most likely be

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[32] Scazzero. *Emotionally Healthy Spirituality,* 178-178. Appendix B gives a full description of each stage of emotional development.

little development. Within the larger Navy community, there is little incentive for individuals to push past the early phases of emotional maturity. Instead, the Chaplain Corps works within an institution that has little emotional maturity, although there are many leaders and service members who are the exception to the rule. However, the anecdotal experience of this author has been an institution is firmly rooted in an emotional adolescence in which many become easily defensive, reject criticism, and are prone to be critical and judgmental. Chaplains working within this population may find it much easier to survive by reverting to this level of maturity, rather than to rise above it and provide an example of healthy emotional and spiritual maturity.

With this idea of emotionally healthy spirituality in mind, the Chaplain Corps faces the challenge of creating an ethos that rejects immaturity and foster growth. Once again, the diverse spiritual foundations within the Chaplain Corps make an uniform approach to spiritual practice unattainable, but it is imperative that those Chaplain's who claim allegiance to Christ regularly self-examine their own foundational practices and level of maturity. To not do so is to risk the erosion of their most vital element of resilience. When the stress and potential trauma of military ministry arises, emotional immaturity can quickly sabotage healthy coping mechanisms, and shallow spiritual practices will provide little framework upon which to maintain a course during the storms that arise.

Potential Areas of Stress and Trauma

Although touched on throughout the previous discussions, there is a wide range of potential areas of stress and trauma that Chaplains can encounter. The nature of military chaplaincy means that Chaplains work within a specific environment that is unique to

other professionals. Although there are areas of comparison to civilian ministry, the military environment with its operational tempo, level of uncertainty in schedule, and potential for life-threatening events is much higher. Additionally, the events that come with this environment bring higher rates of stress and trauma that are not felt by many civilians. There is an inherent abnormality in military life that is not experienced by Chaplains' civilian counterparts. Chaplains must be aware of this in order to develop preventative and sustaining practices to counter the toxic effects that military life can have on resilience, while also embracing the strengthening effects that this encounter with stress and trauma can have when dealt with in a healthy manner.

In terms of environment, the ministry of Chaplains is often to and for military members who have experienced a wide range of trauma and prolonged stress. While stationed with Marines, Chaplains will operate in the same war environment with those they minister, and will often provide first-responder counseling to those who have experienced combat, including the loss or injury of fellow Marines. While Chaplains are non-combatants as defined by the Geneva Convention[33], they minister alongside those who are directly in combat, often times living on the front-lines with only their faith to guard them, as well as an enlisted service member assigned to provide security for the Chaplain. In the other sea services, Chaplains are under the same shipboard stresses and

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[33] The four Geneva Conventions of 12 August 1949 are international treaties that are ratified and acceded to by virtually all Nations. In these conventions and subsequent Laws of Armed Conflict (LOAC), Chaplains are designated as non-combatants. As such, they are not permitted to engage in offensive hostilities of any kind, nor are they permitted to carry any form of weapon for self-defense. Their ministry is to focus on the religious and moral support of combatants and their families and advise leadership on spiritual, moral and ethical concerns.

routines of those they minister with, and experience both the first hand stress of deployment, while attempting to help those who are trying to cope with the deployment. It is this environment that not only requires resilience, but can also strengthen it or undermine it. The regular stress and potential for trauma in military ministry makes resilience a non-negotiable part of a successful Chaplain's being. It is also important to note that the stress of the environment may have a strengthening effect on Chaplains as they adapt and become stronger. In an article by Charles Carver, the thesis is proposed that "sometimes the experience of adversity promotes the emergence of a quality that makes the person better off than beforehand."[34] In his article, he proposes that although there are circumstances in which there is little possibility for a positive outcome, and only harm can occur, there are also many instances in which a potentially negative event can have long-term positive outcome. Someone facing adversity, he proposes, can develop new skills and methods of coping that make the person more highly functioning that before the event. Carver introduces the idea of "Thriving" as a level of functioning beyond resilience. He understands resilience as a "homeostatic return to a prior condition", where thriving is "the better-off-afterward experience."[35] The difference between resilience and thriving is depicted in Fi\ure. 2, along with the two lower-functioning results of an adverse event.

[34] Charles S. Carver, "Resilience and Thriving: Issues, Models, and Linkages," *Journal of Social Issues* 54, no. 2 (1998): 247.

[35] Carver, "Resilience and Thriving: Issues, Models, and Linkages," 247.

Figure 2. Return to Resilience and Thriving.[36]
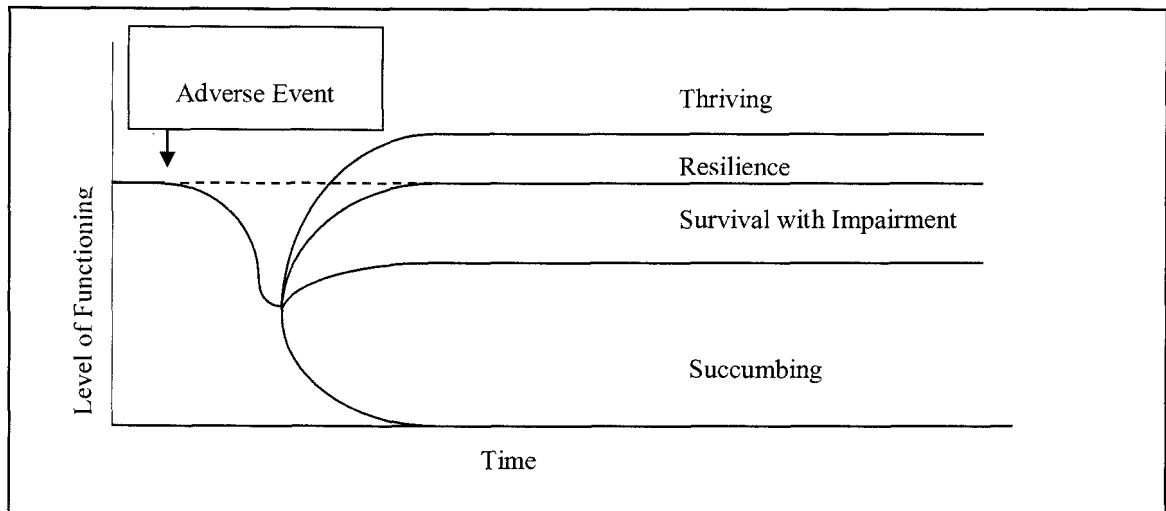
While the issue of resilience is the focus of this thesis, the discussion on Thriving

brings up some relevant points in terms of the impact of the environment on resilience.

Just as physical strength is increased by pushing the body's muscles beyond their normal

capacity, it is also possible that resilience is strengthened when a person is pushed

beyond the normal stress levels that they would expect in daily life. However, Carver is

also quick to point out that just as muscle need a time for regeneration, rest, and nutrition,

so does a person if they are going to be expected to recover and make progress in their

ability to function in stressful environments. Continual stress and trauma with no rest

will likely lead to serious and potentially permanent damage to a person's capability for

resilience. This is a key issue for Chaplains as they understand the need to be able to step

back from the environment and give themselves time and permission to recover.

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[36] Carver. "Resilience and Thriving: Issues, Models, and Linkages," 246.

To continue to function in the military ministry without intentional thought given to strengthening one's resilience and taking adequate rest is to risk eventual burnout, fatigue, or failure. Specifically, the risks of burnout and compassion fatigue are very real threats to the long-term resilience of Chaplains. Although similar and inadvertently used interchangeably, there is a difference between these two symptoms of lost resilience. Burnout develops from long-term stress of working in emotionally challenging situations. It consists of the following dimensions: "(1) emotional exhaustion (feeling emotionally drained and overwhelmed by work); (2) depersonalization (emotional withdrawal from work); and (3) a negative view of one's personal accomplishments and contributions in one's work."[37] Burnout can be seen in a cynical response to someone whose perspective should be more compassionate, and they have begun to lose sight of why they chose to be in a helping profession in the first place. They simply don't see how they are making any difference against the tide of suffering, stress, and various traumas.

Compassion Fatigue, on the other hand, is "a state experienced by those helping people in distress; it is an extreme state of tension and preoccupation with the suffering of those being helped to the degree that it is traumatizing for the helper."[38] In such cases, the helper also becomes a victim of the trauma they are attempting to help the other person cope with and overcome. Closely related to Compassion Fatigue is Secondary Traumatic Stress Disorder. Compassion Fatigue is identical to Secondary Traumatic

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[37] Kevin J. Flannelly, Stephen B. Roberts, and Andrew J. Weaver, "Correlates of Compassion Fatigue and Burnout in Chaplains and Other Clergy who Responded to the September 11th Attacks in New York City," *The Journal of Pastoral Care and Counseling* 29, no. 3 (Fall 2005): 215.

[38] Charles R. Figley, "Interview by Medscape," *Compassion Fatigue: An Expert Interview With Charles R. Figley, MS, PhD.* (Oct 27, 2005).

Stress Disorder, which is also very similar to Post Traumatic Stress Disorder.[39] These

debilitating outcomes of dealing with trauma and stress can lead to the helper being

overwhelmed by the ongoing work of helping others who are traumatized, and their

ability manage their own reactions to the information and pain they are experiencing is

diminished. It is not the cynicism and disconnection that is seen in Burnout, but an

inability to disconnect and recover.

Because of the nature of military ministry, Chaplains cannot easily unplug from

an environment that can often be an unending deluge of stress and potential trauma.

They often do not have the luxury of closing the office or limiting office hours. Because

they are embedded with the same units to whom they provide care, the occasion of every

meal, discussion in the passageway, change in the schedule, and other circumstances pose

opportunities for service members to call on the helping ear of the Chaplain to help them

cope with their stress. In truly traumatic instances, there is little distance between the

trauma the service members experience and that of the Chaplain's experience, who may

have also had firsthand interaction with the traumatic event. Because of this proximity, it

seems plausible that there is an increased risk of burnout or compassion fatigue.

This brings up the very real issue of primary trauma and stress that Chaplains

experience themselves. Although there has been little written that addresses Chaplains

experiencing personal trauma, there has been much more written in regards to emergency

management professionals and other first responders. In particular, an article by Schutt

and Marotta examined how exposure of emergency management professionals to disaster

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[39] Laura Simpson and Donna S. Starkey, "Secondary Traumatic Stress, Compassion Fatigue and Counselor Spirituality: Implications for Counselors Working with Trauma," (2006). *www.counselingoutfitters.com* (accessed April 12, 2012).

sites contributed to symptoms of PTSD, Compassion Fatigue, Burnout, and other outcomes.[40] This may be one of the closest studies that would relate to Chaplains and their exposure to trauma. Just as the first responders who were interviewed for the article often dealt with the trauma first hand, Chaplains are often on hand for the stress and trauma for which others need their assistance.

In their research they found that a full PTSD diagnosis is uncommon among first responders and other helpers. However, the first responders did experience many of the other outcomes, such as Compassion Fatigue, Secondary Traumatic Stress, Burnout, and Compassion Satisfaction.[41] As for Chaplains, there is likely a higher rate of actual PTSD because of the occasion when Chaplains are not spectators of the disaster, but often experience it as it occurs. Chaplains have been injured and affected by combat exposure, suffered from Traumatic Brain Injury, and have had close friends die in combat and other injury occurred in the line of duty. However, because of their non-combatant role, this exposure is lower than the typical Marine and Sailor. The observations of Schutt and Marotta help to reinforce the thesis that resilience is needed in order to overcome the stress and trauma that comes with the chosen vocation of Chaplains. Without it, the occurrence of the above mentioned outcomes would dramatically increase.

As Chaplains work in this environment of stress and trauma, it is important to recognize that there is a very real danger of incurring significant damage to their

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[40] Jean M. LaFuaci Schutt and Sylvia A. Marotta, "Personal and Environmental Predictors of Posttraumatic Stress in Emergency Management Professionals," *Pyschological Trauma: Theory, Research, Practice, and Policy* 3, no. 1 (2011): 8-15.

[41] Schutt and Marotta, "Personal and Environmental Predictors of Posttraumatic Stress in Emergency Management Professionals," 9.

resilience. Burnout, Compassion Fatigue, and other outcomes can serious limit the ability of Chaplains to not only survive the ministry of helping others cope with the difficulty of military service, but can erode their resilience to a degree to which it can lead to catastrophic failure. As this has been examined, it is helpful to examine the best practice that build and reinforce resilience.

Best Practices for Building Resilience

From much of the reading that outlines the difficulties that Chaplains can encounter as caregivers in the military, there are also a number of practices that have shown to enhance resilience. Although touched on in some of the previous discussion, a few of the more prominent best practices deserve some focused attention. These practices are in the areas of community, reflection, confession, and balance. It is important to note that these areas are not mutually exclusive, but influence each other. For example, a community does not contribute to strong resilience if the individuals within it do not pause to reflect on themselves, their action, and take time to correct themselves and seek forgiveness through confession. In fact, community as a single component can ultimately lower resilience if it becomes dysfunctional.

Community

There are some basic practices within each of these areas that are worth noting in various sources. In exploring the need for community to enhance resilience, it is important to note that "who is in that community is just as significant as the recognition

that we need to be part of one."[42] Robert Wicks develops this thought in his writing on

Resilience, and proposes that there are four types of voices that are needed in a

community to make it beneficial. These voices are the *prophet*, the *cheerleader*, the

harasser, and the *guide*. These four play the various roles in the life of the individual that

are difficult for one single person to fulfill, although there may be a few people who have

the depth to play more than one role.

In summary of Wicks proposed voices, the *prophet* speaks honestly to a person,

and is modeling truth and compassion. The prophetic voice can cause discomfort and

pain, but with a result of being free from the greater pain of dishonesty. The *cheerleader*

is the enthusiastic and accepting person that balances out the *prophet*, who may cause

some guilt. The *cheerleader* makes sure we don't become too hard on ourselves, and

keeps us moving forward, even while the *prophet* keeps us honest. The *harasser* is the

one who helps us laugh at ourselves and not to take ourselves too seriously. They will

help us keep a realistic perspective on our interactions with others. Finally, the *guide*

helps us sort through the many demands in our lives, what we may say and do, and helps

us work through the complexity of life. Working in concert, these voices, Wick

proposes, provide a well-rounded and healthy community.

Although Wicks does not approach resilience from a religious perspective, his

insight into community helps provide a depth to the concept. Too often the idea of

community can go undefined, and a group of associates, a church, a club, or other

gathering can be perceived as meeting this need for interpersonal support in a resilience

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[42] Robert J. Wicks, *Bounce: Living the Resilient Life* (New York, NY: Oxford University Press, 2010), 74.

enhancing manner. However, by understanding the voices that Wicks proposes, seeking a healthy community that will have these voices now becomes a bit clearer. To develop a good practice of community, it is important to be intentional about being in a community that would provide a balanced honest, enthusiastic, humble, and thoughtful influence and guidance in one's life.

Gordon MacDonald lends a spiritual aspect to this by stressing the importance of being in a community that practices grace, specifically the grace of God through Jesus Christ. In his own experience of brokenness, MacDonald understood how a community of grace can have a restorative impact on someone who has failed. Resilience is not the absence of failure in the midst of stress and trauma, but the ability to recover, adapt, and become stronger. MacDonald discusses this and point out that "where there is grace, there is hope, hope for a broken world to be rebuilt."[43]

Reflection

Reflection is also a common practice mentioned in much of the reading. Although solitude, silence and reflection are practices that have been present through the centuries, it is not a practice that is generally used in modern Western society. Although there seems to be a growing recognition of its benefit, there are many obstacles in the current culture to its effective practice. The inability of many to 'unplug' makes it extremely difficult for a person to truly experience silence and solitude. However, the benefit of solitude and reflection is that it helps one be mindful. Mindfulness can be

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[43] Gordon MacDonald, *Rebuilding Your Broken World* (Nashville, TN: Oliver Nelson, 1990), 192.

understood as "an awareness of present experience with acceptance."[44] Although this definition is very broad, and Wicks seems to have a Buddhist understanding of meditation, this definition helps one to try to be honest with one's current state of mind.

Wicks is attempting to help his readers to not start from a position of guilt or dysfunction, which often happens when one starts to look inward and doesn't necessarily like what they find. When this happens, denial and avoidance of other negative feelings may short circuit reflection. What Wicks proposes is that a person should start from a perspective of learning and growing through reflecting and exploring one's life. Although this may be a bit too generic for a Chaplain, especially of the Christian faith, it is helpful in examining how one is coping with current stresses and other cumulative negative effects. Gordon MacDonald balances this approach as he addresses the need to be aware of "saturation and destabilization". He describes this situation as "those times in our lives when events and their results have tumbled in upon us to such an extent that we are in overload. These are the periods of life when we feel that we have lost the initiative, that we no longer control the events around us."[45]

Through some careful reflection, it may be possible to identify these times in a preventative way, recognizing when behaviors or attitudes are starting to be consistently exhibited that would point to compassion fatigue, burnout, or dysfunctional and destructive behavior. By having a healthy attitude towards reflection, a person can then be honest with their responses, and begin to pull together other resources that may be needed in order to counter the negative effects of saturation.

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[44] Wicks, *Bounce: Living the Resilient Life,* 135.

[45] MacDonald, *Rebuilding Your Broken World,* 118.

Confession

As these first two areas are developed, the practice of confession can also be developed. With a healthy community that provides resilience enhancing relationships and productive reflection that accepts where we currently are so that we can grow and learn, the act of reflection can be a very cleansing and growth enhancing practice. Perhaps it is because of an absence of community and reflection that confession does not seem to be as readily practiced. In order for confession to be effective, the relationship in which it happens needs to be transparent. For many leaders, one of the greatest contributing factors in their failure was the absence of ongoing accountable relationship.[46] By keeping the interaction with others superficial, the dark side that undermines resilience can grow unhindered.

However, to practice confession and recognize our flaws, weaknesses, and sins, it is important to practice the principles of humility, transparency, and honesty.[47] By humbling oneself before God and another person, the mantle of invincibility is removed. To humbly admit the inability to be perfect allows a supportive relationship to break through the façade that is often worn in public, and to examine the blemishes of life. This is when transparency happens, and the doors and curtains are opened into the inner dwelling places of life so that they can be examined and restored. The final aspect of honesty keeps the process of confession restorative, because sin is being addressed so that it can be stated and forgiven. From here amends are made and restoration is experienced

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[46] McIntosh and Rima, *Overcoming the Dark Side of Leadership,* 207.

[47] McIntosh and Rima, *Overcoming the Dark Side of Leadership,* 207.

so that a person can deal with fallen areas of life and become stronger and more resilient while practicing confession.

Although much of the literature does not state confession as a practice, it is a theme that seems to tie together many of the contributing factors to enhance resilience. As the effects of stress and trauma has been explored, and the need for resilience has been developed, the practice of confession is a basic function of keeping the inner life of a person healthy and clean so that there is not an internal battle being waged while dealing with the external stresses and trauma of life. The act of confession is an ongoing process of being humble before God and with one other person and admitting ones inability to be perfect, while identifying weaknesses, failings, or addictions.

Balance

Finally, acquiring and maintaining balance is a key practice for resilient people. Finding balance in the life of a chaplain, like many of those who are in the "helping" profession, is often a struggle between self-care and self-sacrifice. However, a discussion on proper self-care is perhaps too simplistic. Good diet, exercise, rest, and recreation are all helpful, but there needs to be more in this area of balance if it is to be helpful for Chaplains. A very guide in finding this balance is *Preventing Ministry Failure*. Wilson and Hoffman focus their work around seven "Foundation Stones" for long-term effective ministry their work is a helpful tool for examining balance in the life of a chaplain.

Figure 3. Seven Foundation Stones of Ministry[48]

People Skills		Leadership Skill	How you relate
Stress Management	Boundaries	Re-Creation	What You Value
Intimacy		Calling	Who You Are

Figure 3 illustrates the framework for their approach to long-term health for ministry. In the first level of the foundation, "Who You Are", Wilson and Hoffman establish the need to know who one is and the purpose of one's life. Especially in the area of intimacy, the need to have a healthy, close relationship with God, with others (peers), and with a spouse (if married) is vital. They also address intimacy for single Christian leaders and propose some practices and principles for those leaders who do not have the intimacy of marriage. They draw some strong conclusions on opposite-sex friendships and the dangers inherent in these relationships, and encourage that intimacy with peers/friends be of the same-sex nature. Because of the level of disclosure and vulnerability in this area, this advice should not be quickly disregarded, as it protects all parties involved in these relationship from the temptations and pitfall that can arise from developing an intimate opposite sex relationship outside of a marriage relationship.

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[48]Wilson and Hoffman, *Preventing Ministry Failure*, 26.

Their discussion regarding a person's Calling to ministry is thought provoking. They break up Calling into three ascending areas, the (1) call to faith, (2) the call to minister, and (3) the call to ministry.[49] They assert that the call to ministry, the third level, is not possible without the first two callings. However, having the first two calling does not necessitate moving into the third. In fact, they share the advice, "If you can do anything else and be fulfilled, do it. There are too many ministers out there who have no business in ministry because they were never called. Yet, if one is truly called, pursing other vocations will leave you completely unfulfilled. Then you'll know you can't be satisfied until you surrender to the Call."[50]

This discussion of Intimacy and Calling fills out the most fundamental characteristics of a healthy minister. The second level of foundation stones is focused on "What You Value". The areas of Stress Management, Boundaries and Re-creation are the stones of this segment. Stress Management is just one part of this area, but often receives the most attention in the discussion of Self-care. Wilson and Hoffman seem to have a balanced approach, and address Stress Management as the necessary skill for dealing with the daily stress of life. With Stress Management, stress and fatigue can be overwhelming. Also, with too little stress the necessary motivation may be lacking needed to address the daily issues of life. Too much stress, on the other hand, can shut us down and decrease efficiency and effectiveness.[51]

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[49] Wilson and Hoffman, *Preventing Ministry Failure,* 69-70 provides fuller definitions and discussion questions on how they break down the idea of "Calling".

[50] Wilson and Hoffman, *Preventing Ministry Failure,* 72.

[51] Wilson and Hoffman, *Preventing Ministry Failure,* 101-105 further discusses this topic. Figure 4 provides a good summary of their discussion.

Wilson and Hoffman also provide a needed spiritual insight into the discussion of how

stress management is enhanced for those with a healthy Christian faith.

Figure 4. Stress and the Holy Spirit[52]
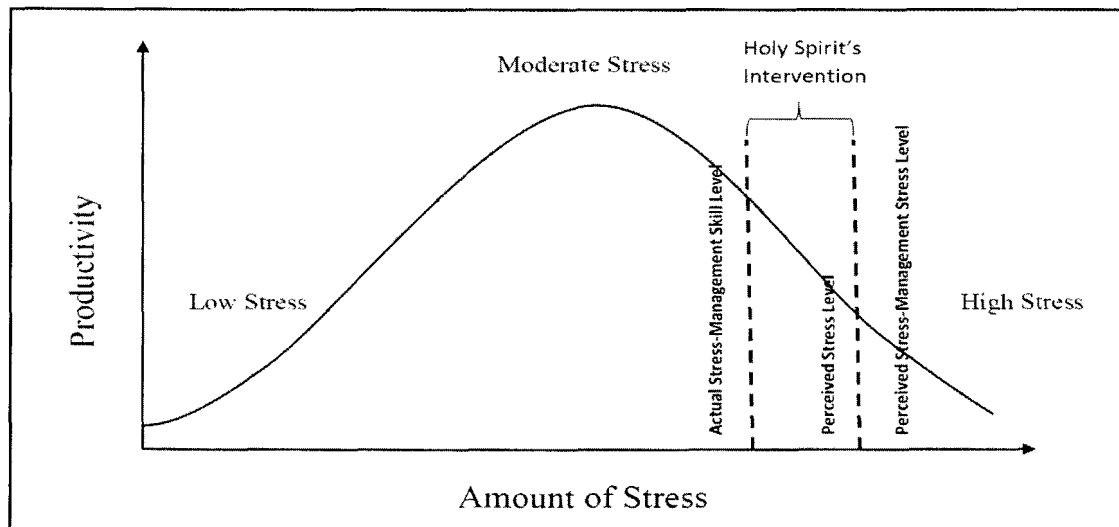
By depending on the leading and power of the Holy Spirit, stress management is

not a purely internal, solitary practice, but a dynamic relationship between God and His

people. An external source of resilience is inserted into the stress management model for

those who have access to the Holy Spirit.

The areas of Boundaries and Re-creation fill out the remainder of this second

level of the Foundation Stones. Although there is not room to fully discuss each of the

areas, as well as the third level of the Foundation Stones, this work by Wilson and

Hoffman provides handholds for introspection and accountability between those who

desire to safeguard and strengthen their life in ministry.

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[52] Wilson and Hoffman, *Preventing Ministry Failure,* 105.

Summary

There is a very diverse selection of writings and thoughts available to explore and understand the idea of resilience. As can be seen from this chapter, resilience is not simply being strong enough to withstand a challenge, but it also requires a depth of character and openness to healthy supportive relationships so that a person does not find himself or herself on the brink of catastrophic failure or experiencing burnout or compassion fatigue.

For a Chaplain, the issue is also one of developing a spiritual approach to resilience, and not keeping it separate from ones faith journey. As the literature has been reviewed, there is more of a focus on the issues that can lead to failure of resilience, as it is usually the failures of leaders that draw attention to the need for this strength of character. It is through the failures of past leaders that many of the areas of weaknesses are identified. It is also the successful recovery of various leaders, such as Gordon MacDonald, that provide an insight into the various practices and character development that are needed for restoration and deeper resilience.

It is helpful to see that in the various articles and books that resilience is not an absence of failure, but a learning process that allows for a certain level of failure and struggle to identify blind spots and the dark side of a person' character. It is through these insights that a long, steady approach to resilience development is understood. As this literature is understood in light of the theological discussion of the previous chapter, it is important to connect the two discussions with an understanding of God's redemptive and restorative power in a person's life.

CHAPTER 4

RESEARCH FINDINGS

In the previous chapters of this thesis, the understanding of resilience for Navy

Chaplains has been introduced and developed. From the basic definition of

understanding that resilience is "an ability or process of positively adapting to significant

stress or trauma" has been expanded to incorporate the strengthening contribution of the

Christian faith which can provide Chaplains with a unique resilience-enhancing resource.

The understanding of the theological elements explored in Chapter 2 revealed a need for

a faith that is not a complicated maze of practices and procedures, but of simple and

passionate faith. For Chaplains to develop the spiritual maturity that underpins their

resilience there is a fundamental need for humility and obedience in their faith, which

keeps it active and growing in the face of the challenges of military ministry.

The exploration of the various literature sources helped to uncover the issue of

character in relationship to resilience. From the many examples that were explored, the

refining process that comes with stress and trauma exposes the character of the individual

Chaplain. It is the nature of this character that contributes to the process of recovery and

adaptation that often makes the difference between resilience and dysfunction. The

various sources had a consistent theme of developing resilience in community, and

leaders surrounding themselves with people that would provide the right feedback at the

right time. It also revealed that Chaplains need to have a willingness to listen, self-

evaluate, and allow failure to be a learning experience.

These major themes have informed the initial working definition of resilience to

provide a broader understanding of resilience that recognizes the influence of the

individual's character, community, and spiritual maturity in the "ability or process" that results in resilience. As the research has developed for this project, it was recognized that these issues needed to be further explored. It was also important to explore how hardship (stress and trauma) is understood in the development of resilience. Hardship is often understood as the event or issue that necessitates resilience, but it is possible that hardship can also be the necessary ingredient of resilience. Whether hardship can be both the catalyst for resilience, as well as the necessary ingredient, is a questions that the research attempts to explore.

In order to explore these concepts, it was decided to use interviews as the primary method of research. Although the current environment of being located in Japan inhibited an exhaustive process of interviewing Chaplains, there was a population of Chaplains present that allowed for a sampling of experiences and various Christian traditions. In all, eight Chaplains were interviewed, and a breakdown of backgrounds and responses will be provided in this chapter. These interviews were then compared and contrasted with the literature available to inform and understand the issue of resilience as it pertains to Chaplains. Since there was not a depth of literature that focused primarily on military Chaplains, the interviews provide a way to interpret the issues raised in the broader literature and whether they are consistent with the experiences of the Chaplains as their resilience has been tested and developed.

Project Design and Administration

As stated earlier, an interview method was used as the primary method of research in this project.[1] This was then used as a tool to understand the concepts that surfaced in the existing body of literature that has been reviewed in previous chapters. The questions used for the interviews were not an exhaustive approach to all the issues of resilience. Because the literature dealt with many of the issues that affect resilience, such as character, dysfunctional behavior, mentor relationships, and other positive and negative contributors, the questionnaire focused more on the spiritual foundations of the Chaplains, and how they understood the interaction of their faith and their resilience. It also addressed the manner in which they understood and responded to the existence of hardship in their lives, and its impact or contribution to their resilience. Additionally, participant observation has also been utilized as Chaplains have been observed in various settings throughout the Chaplain Corps. All these methods have been utilized to provide a cohesive, but not exhaustive, understanding of resilience within the Chaplain Corps.

Method

The core of this methodology was the interview method. As stated earlier, the interview was designed to focus on areas that had not been addressed in depth in the literature since little was written specifically about resilience in military ministry. The interviews were built around the basic definition of resilience, which as stated in Chapter

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[1] The Interview Questions are included in Appendix C.

One is "a phenomenon or process reflecting relatively positive adaptation despite experiences of significant adversity or trauma."[2]

The interview was structured with three main units. The first unit was a brief demographic survey of the participants, followed by questions regarding their general understanding of resilience. The final unit of the interview was focused on their specific copying practices and the impact of their personal experiences of stress and trauma in relationship to how they perceive their level of resilience.

The demographic data dealt with years of service as a chaplain and prior military experience they may have had in a different role at an earlier time in their military career (enlisted or officer communities of practice other than the Chaplain Corps). The number of deployments over the last ten years of service was asked, as well as how many deployments were in a combat zone. Exposure to trauma, such as humanitarian aid, disaster recovery, or exposure to direct fire was also asked of each respondent.

The second unit of the interview offered the working definition of resilience used for this project, as well as a number of questions regarding lifestyle practices that could be beneficial to the resilience of a Chaplain. Participants were asked to rate their agreement with the definition of resilience and to rate the various components of resilient practices on a scale of importance. These observations were not necessarily related to their personal practices, but focused on what their overall thoughts were in relation to resilience and the various practices that were listed.

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[2] Shelley MacDermid et al., *Understanding and Promoting Resilience in Military Families,* Review (Purdue University, Lafayette, IN, 2008), 1.

The final section of the interview attempted to determine how the individual Chaplains put these practices that they had just rated into practice in their own lives. It also attempted to determine the Chaplains' views of their own level of resilience and use of resilience strengthening practices.

The administration of the interviews was a face-to-face interview that utilized an audio recording for transcription purposes. Each interviewee was informed of the recording, and that the recording would be deleted after transcribing. An informed consent was reviewed and signed by each participant and the author. Interviews were conducted in an environment that reduced distraction and interruption, typically held in a closed office.

<div align="center">Variables</div>

The variables in the interviews were the number of years of service, the number of deployments during the last ten years, and the subsequent level of exposure to the stress and trauma of deployments and other operations that have a higher likelihood of stress or trauma. Gender was a variable that was not addressed in the study, as one respondent was female and the nature of interview questions and small sample of interviews made this variable difficult to address in the results. Perhaps a larger study of the Chaplain Corps as a whole could address the differences between genders in relation to the topic of resilience. However, for this study, it is acknowledged that gender is a variable that cannot be adequately addressed.

The final variable of significance was the religious background of each respondent. Although all came from a Catholic or Protestant tradition and shared a Christian faith, there was a diverse representation of denominational affiliations.

Results

A demographical breakdown of the participants shows the following information.

Figure 5. Comparison of Years of Service and Number of Deployments.
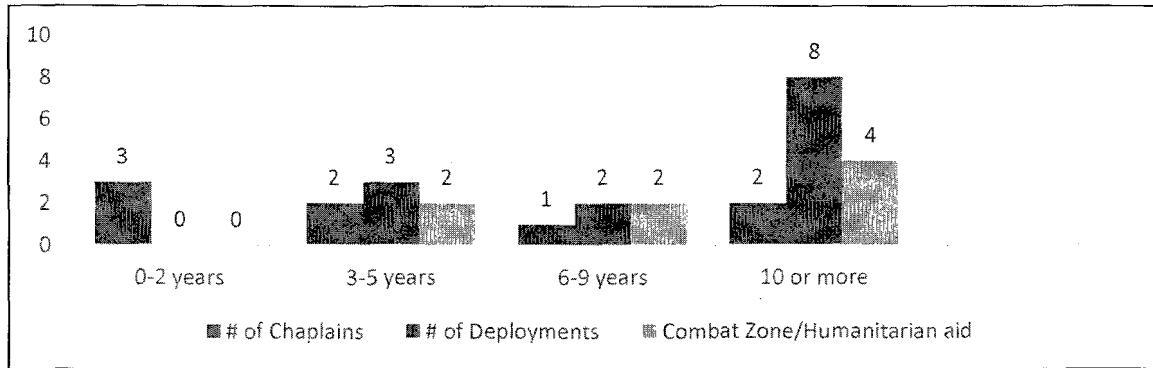
From the demographic breakdown, the sampling of levels of experience was

diverse for a small group of participants.

Overall, the results of the interviews showed a consistent agreement with the

definition of resilience that has been utilized for this project, with a few comments that

will be further explored. There was no indication that the definition of resilience needed

to be changed in any substantive manner, but that it held the necessary ingredients to

explore the various components of resilience that have been previously mentioned.

Additionally, there was an agreement among the participants that many of the basic

practices covered in the interview were important elements of their resilience and for

Christian Chaplains as a whole.

Although there was general agreement with the definition of resilience there was

one aspect that was noted by a few of the participants. This issue was the need to

understand the unique nature of Chaplaincy in the United States Navy. Some participants

thought the term "significant stress or trauma" did not adequately address the adversity

that many Chaplains experience. There is a regular operational tempo in the Navy that places a "steady grind" on the life of service members, and Chaplains are not excluded from this pressure. Although it could possibly fit under the term "significant adversity," it is something that often cannot be identified with a specific event or even time period, but is part of the lifestyle of the Navy. Some participants had strong responses to this definition, believing it was important to include the constant pressure of this "steady grind," and the way this impacted their understanding and practice of resilience.

The participants were also asked to rate the importance of a numbers of factors that have an influence on resilience. The resilience factors used in the interviews were distilled from the literature and theological review. Perhaps because the factors had already been identified as important by many authors and subject experts, the results were predictability consistent and the participants gave all of the factors a high level of importance, as can be seen in the following chart.

Figure 6. Elements of Resilience.
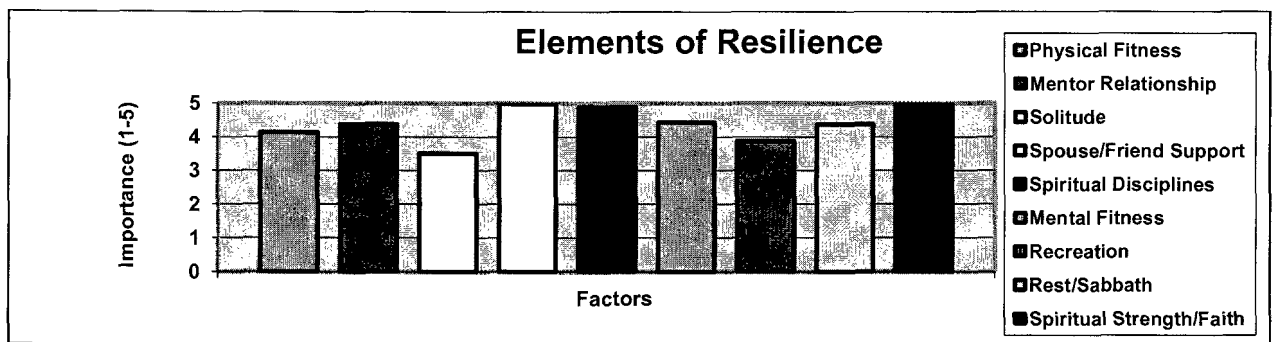
However, although participants gave high marks for each factor, it is helpful to see those factors that were not as important, although still perceived as significant. By looking at this, it may provide insight on the factors that are more likely to be displaced

when time and resources become limited. The two "lesser of equals" in this list were

Solitude and Recreation. Because of the setting of the military ministry in which

Chaplains operate, these two factors have become less important because of lack of ready

access to either. Solitude is a rare commodity on Navy ships and Marine deployments.

Even when in port and at home, there are not many opportunities for Chaplains to have

uninterrupted and intentional Solitude.

Additionally, the idea of "recreation," which is not purely a spiritual practice, but

an opportunity for an individual to engage in entertaining and restorative activities, does

not have much of a place in on operational environment. If not intentionally practiced,

recreation is quickly overrun by events. It is also influenced by the unspoken (and

sometimes spoken) encouragement to work now and save recreation for vacation. In

operational environments, there can be an internal and institutional pressure or

expectation to work constantly with little time for relaxation or recovery.

In comparison, when asked about what practices the participants were currently

utilizing to enhance or maintain their resiliency, there were some commonalities as well

as some discrepancies with the results displayed in Figure 6. Almost all the participants

participated in prayer and some type of Scripture reading practice (whether through a

formal practice or more devotional method). Although some did not list it specifically in

response to that question, they had indicated in other questions of the interview that they

participated regularly in these practice.

There was also a high degree of participation in physical exercise. This is an

interesting divergence from typical clergy results that indicate that clergy are, as a group,

not a physically fit group. In *Resilient Ministry*, the authors of this work note that their

research indicates that "76 percent of clergy were either overweight or obese."[3] Because of the small percentage of the overall numbers of clergy that are military Chaplains, there is no external expectation put on many clergy to maintain a minimum physical fitness standard. It is beyond the scope of this paper, but further study could be valuable to determine if these same participants would have included physical fitness in their regular practices if it was not required by the military.

Another common feature in most of the participants' responses was the incorporation of friends and/or family. Three of the participants are single, but their responses were consistent with the married participants in that either a spouse or close friends was an important factor in maintaining their resilience. However, very few of the participants listed a mentor relationship in their current practice, even though there is a high level of agreement that this was an important component in resilience in Figure 4. This lack of mentoring is an example of a resilience practice that is accepted as important, but not consistently practiced in a meaningful, measurable way by many of the participants.

Only one participant mentioned the utilization of Sabbath rest, and this response was an indication that the participant believed it should be more utilized, but was not part of his particular practice. No one else mentioned Sabbath, and the only indications of the need to rest were to indicate that it was lacking in their personal practices. Also, almost all participants saw very little they needed to incorporate into their personal practices to strengthen their resilience, even if they did indicate that they were lacking some practices

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[3] Bob Burns, Tasha D. Chapman and Donald C. Guthrie, *Resilient Ministry* (Downer's Grove, IL: Intervarsity Press, 2013), 97.

previously mentioned as helpful and important. One explanation could be that they saw some of their practices as incorporating a multitude of components. It is possible that recreation for some could incorporate rest, recreation, and friend or spouse support if the way in which they participated in recreation encouraged these other things. Finally, they may believe that their current level of resilience did not demand a need for some more intensive practices, such as a mentor relationship, which is often times more intentional and required some devoted time.

For those that did see a dichotomy between what they knew they needed for resilience and what they practiced, most of their observations had to do with consistency and the quality or quantity of those practices in their lives. They recognized their need because of the absence of a lost practice. One example given was the intentional involvement in a community with other clergy. In particular, it was the practice of corporate prayer within this community that was a missing component. This practice had been a very helpful strengthening factor for a participant in a previous setting, but was now missing.

Similarly, there were a few responses that indicated the need for a regular physical fitness regimen. Because of the higher involvement in this group as compared with other clergy, these responses were again born out of a practice that had been done, but was now absent or diminished. They now felt the current lack of this resource in reduced energy and lessened ability to cope with stress. The comments that were made regarding devotional practices and prayer were also in this same category of needing to be more regular. They were not absent, but for some of the participants, it was again the diminishment of these practices that made them aware of their benefit.

Throughout the interview, there were a number of questions that attempted to ask about essential elements that are needed in a Christian Chaplain's life. Because there was not one single question that sought to gain this information, but a collection of questions, the absence of certain elements from one question does not necessarily mean it is excluded from the respondent's answer, as their answers to previous questions can inform later questions. However, by asking the question several times in different ways, there were certain elements to resilience that seemed to gain priority because they were consistently part of the answers, while certain other elements seemed to be added as an afterthought.

To be able to distill the perceived priorities for resilience for this group of participants, the question was asked towards the end of the interview, "What specific spiritual practices do you think should be present for Christian Chaplains to enhance or maintain resilience?" Even though there was a wide range of experiences and Christian traditions represented by the participants, there was a large amount of agreement on the foundational spiritual elements they believed were essential to resilience. They were:

1. Scripture Reading
2. Prayer
3. Community
4. Corporate Worship

Within these category, there was diversity in how they understood these to be practiced, but agreement on the general practice. For those coming from a more liturgical background such as Roman Catholic and other more traditional denominations, they encouraged the use of the Daily Lectio, and other formalized scripture reading plans and prayers. From the nondenominational participants, their approach to scripture reading and prayer was less formalized. However, less formal does not equate to less important

or thoughtful. From all participants, they believed that the use of Scripture reading and meditation needed to be regular, in depth, and spiritually nourishing. None believed that their particular model had to be used by all other Chaplains, but that for Christian Chaplains the practice of scripture reading and meditation on that scripture was foundational to the spiritual aspect of resilience.

The practice of prayer was equally important for participants, and was also focused more on the depth of the practice than the particular model used. Some participants felt that a more formal model had been helpful to them. In particular, there was one participant who had been able to experience a model of prayer that was part of a communal group that utilized physical work (typically working in a garden or other creative activity) in conjunction with prayer to make prayer part of a more holistic approach that melded the prayer with the movements of the body and in community. For this particular respondent, this model of prayer had been extremely helpful, and one he practiced when feeling depleted and in need of spiritual strength.

For the practice of community, the participants were fairly general, but a few provided more detail. For some, community met the need for fellowship and removed isolation. However, there were a few participants who answered that they had community in the form of a mentor who could provide guidance, feedback, and accountability. Another respondent had a unique perspective on community that focused on the practice of encouraging other clergy. This practice was not heard from other participants, and provided an element of resilience that had not been touched on prior to this response. It recognized that there is an aspect of resilience that comes from providing strength to others, especially those who are in similar situations. In general,

however, the importance of being in community was recognized by almost all the participants in some forms. Whether extroverted or introverted, they understood the danger of isolation, and felt the need to find a form of community that gave them this needed resource.

Finally, the need for corporate worship was recognized by a majority of the participants. Because of the nature of Chaplains' work, there is a very real possibility for some Chaplains to be so independent in their duties that they begin to function outside of regular corporate worship. This was recognized as a danger for the participants, and they understood the need to corporate worship. In the interviews, it was stressed that corporate worship and community had similarities, but there were distinct differences. In community, the focus is on personal relationships between the Chaplain and other people, such as mentors, family, friends, and other people who can be a positive influence. However, the practice of corporate worship is focused on the worship of God as a body of believers. Although community for the sake of personal relationships exists in corporate worship, it is in corporate worship that relationships are redirected to God and transcend the community.

These four practices (Scripture reading, prayer, participation in community, and corporate worship) seemed to provide a common core of spiritual practices that most of the participants agreed were essential for all Chaplains, but broad enough to allow for a flexibility of preference. The value of these practices rested on substance and not mode. These categories also provide a helpful umbrella to understand the variety of answers from the participants throughout the interview. These practices provide a broad understanding of the importance of scripture reading/meditation, prayer, community, and

corporate worship in the spiritual health of the Chaplain. From this foundation of spiritual health, there is a greater reservoir of resilience from which to draw. This is not a revolutionary discovery, and in fact underscores the basic resilience enhancing practices that have been advocated throughout the history of Christianity.

The other aspect of the interviews was how each Chaplain, while practicing to various degrees the principles mentioned, was affected by hardship in the course of their lives. As each participant reflected on their own personal experience, each was asked to remember a time of trauma or stress, and recount how they coped with these situations. The purpose of this question was to reveal if the principles that they had previously espoused as essential to resilience were part of their actual coping strategy. There was a fairly consistent use of many of the practices, but one theme in particular surfaced for many of the participants, which was the use of community. Many of them identified the need for support from friends, family, or other clergy. This response reinforced the underlying need for resilience to be grown and nurtured in community.

This is perhaps a reflection on the issue of loneliness that surfaced in much of the literature. Chaplains are as vulnerable as the rest of the clergy community to isolation and loneliness, and the need for a strong community is vitally important in combating the corrosiveness that such isolation has on resilience. Burns, Chapman and Guthrie addressed this issue in *Resilient Ministry*, and their observations and conclusions regarding the issue of resilience and community were consistent with the issues that Chaplains face.[4] Similarly, just as the clergy in this work did not necessarily find this

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[4] Burns, Chapman and Guthrie, *Resilient Ministry*. In their chapter on self-care, pp 80-100, they address the issue of loneliness, but also the very real problem of finding a proper community for clergy. Because of the need for trust, confidentiality and openness

community in their immediate denominational structure, Chaplains can also have a difficult time finding this kind of community with other Chaplains in their immediate environment. Because of issues of rank, authority, and competition, Chaplains may not always be as free as they would care to be to address and cope with the issues that surface in the course of their ministry, at least with those with whom they are close geographically.

As the coping question was answered by the participants, it was often other coworkers or family members that assisted in the recovery for the Chaplains. Other Chaplains were not necessarily the first avenue of assistance, although they were not absent. However, it is helpful to see that perhaps the best community for Chaplains to maintain their resilience may not be found in the Chaplain Corps, but in the larger community in which the Chaplain lives.

In conjunction with this aspect of seeking out a community or person to assist with the recovery, there was also a reoccurring theme of a desire to find and return to a sense of normalcy. This was conveyed in a number of ways. For some, it was done during a deployment when a person was able to tune out the stress and difficulties for a brief time and find a way to reconnect with the things in life that gave them stability. Things such as playing guitar, watching a movie, or playing cards, these things allowed the Chaplain to have a touchstone with the world outside of their immediate experience and kept their perspective broad enough to not be overwhelmed by the environment in which they had to operate.

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in the community, this can be difficult to find. Additionally, most of the clergy in their study had little peer support within the denominational framework because of the underlying authority and competition issues.

For others, moments of normalcy were few or nonexistent during a deployment, and it was not until after the deployment and the return to the family unit or larger community that this could happen. For these individuals, experiences or environments were too powerful to be able to resume a sense of normalcy while still in operational environment. For one Chaplain, the death of a Marine in his unit while deployed carried great weight, and was an inescapable trauma that did not truly begin to heal until he was able to physically disconnect from that deployment and find healing in the normalcy of life back home. The daily interaction with others who also experienced the loss made it difficult to pull back and recover from the experience until there was the physical and emotional separation of returning home.

Finally, each respondent was asked at the conclusion of the interview, "Would you say you recovered at the same level you began at, lower than that level, or at a higher level?" (in terms of the stress or trauma they have experienced). All the participants indicated they had returned to at least the same level or higher, but the details of their answers provided insight into the observation that a resilient person does not remain static, but is changed by the process of coping with stress and trauma. For some, they answered the question with an indication that they did not necessarily feel they returned at a 'higher' level, but used the word 'stronger,' further illustrating the change they had undergone. Perhaps this indicated the idea that it is not so much that they are better than they were as an outcome of the experience, but have been fortified and strengthened as a result of having to exercise those practices that made them resilience enough to overcome the event or season in their lives.

One respondent articulated this idea well when he stated, "I still feel wounded and haven't recovered, but feel spiritually stronger and more useful. [I have] a higher level of recovery." This individual helped identify that the recovery process can be drawn out, and for some can be a life-long process. But it is the process itself that often times provides strength, much like an athlete gains strength through training, and not just the final competition. In the responses to this question, this theme surfaced in answers like the one given, and helped to identify that resilience does not equate a dismissal of past stress or trauma, but a healthy coping that recognizes the potential damage done, as well as the benefits that come from being pushed to, and sometimes past, the limits of our normal lives. There was an acknowledgement by some of the participants that they understood that their recovery made them stronger, and that this strength was not always in spite of the process, but because of the interaction of the stress and trauma with their resilience.

General Observations

Diversity among the Basics of Resilience

As the specific answers and results of the interviews have been discussed, there are some general observations that can be made from this small sample of Chaplains. First, although there are many overlapping and common themes, there is a uniqueness to the path of resilience for each Chaplain. This seems to be influenced by personality type, personal history, Christian tradition (denomination), and other factors that contribute to the uniqueness of the individuals. One way in which this surfaced was seen in the personality type of the Chaplains. Although personality type testing was not part of the

research for this study, general observations and personal interaction with the participants enabled this author to be able to identify some broad personality types. As these were identified, it could also be seen how personal practices of resilience were influenced by personality. For example, one highly extroverted Chaplain found more strength and coping by being in a more interactive community. Although there was some use of solitude and individual devotion, it was much less weighted in their overall practices than the more introverted Chaplains. The extrovert was more resilient because of the personal interaction with others, including the purely social encounters that they needed to recharge and regain a feeling of normalcy. Extended solitude for this Chaplain could have been more detrimental than healing.

Conversely, another Chaplain was on the far end of the introvert scale was very clear about his need for solitude. In recounting his personal experiences of high stress and deployments, he had to keep a regular weekly time of isolation in order to stay healthy. He closely guarded this, and only allowed interruptions for significant need, wisely understanding that his personality required that he find time to unplug from interaction with others, which drained him rather than recharging his energy.

This dichotomy of personality types, while only a cursory observation, points to the general pattern that acknowledges that there is not a "program" of resiliency that has been observed by all these Chaplains, but the principles were weighted very differently.

However, there was also a commonality in a very general sense that many of the Chaplains observed. As discussed in greater detail in the previous section dealing with the interview results, there were some general practices that many of the Chaplains agreed on, while differing on quantity of each practice. There was also a wide variety in

how each of these practice looked in their lives, such as the type of Scripture reading and devotional practices used by each Chaplain.

The observation from this general agreement on some basics is that there is a very broad common area for Chaplains to encourage each other on to enhance their resiliency, but a caution that one person's path of resilience may be very different in the specific steps taken. To impose a step-by-step path on another Chaplain would probably not be well received or helpful. This need for diversity in the process of Resilience respects the uniqueness of the Chaplains, while recognizing that there are general practices that can provide wide boundaries within with this diversity can be practiced.

Recognition of the Need for Resilience

Although individual definitions of resilience vary, there was a general agreement with the working definition of resilience for this thesis, as well as recognition of the need for resilience in all Chaplains' lives. This was not simply because of the need for Chaplains to be strong and enduring, but more so because it was commonly recognized that the military ministry that Chaplains are called to cannot be done without resilience. Whether it is the slow grind of long deployments and operational stress, the times of significant trauma, or the regular stress that all clergy face as they walk with others through the shadow of death, ministry is not a 'safe' vocation. Throughout the interviews there was recognition of the dangers of ministry because of the brokenness of this world.

With this recognition came a general agreement that Resilience cannot be one-dimensional, but required practices that acknowledged the spiritual, mental, emotional, and physical aspects of the Chaplains' lives. Although the interviews naturally oriented to the spiritual elements, there was regular acknowledgement that there was a regular

need in all the participants' lives for resilience in these other areas. As addressed earlier in the interview results, the need for community and other relationships were often not focused on the spiritual dynamic, but acknowledged the strength of a 'friend' or other person that met the social needs of the Chaplain. Usually, it was someone else who 'had been there' and understood the struggles of the military, without it necessarily being a spiritual relationship. As mentioned in the previous section, the personality type of the Chaplain influenced the kind of relationships that are sought, but regardless of introvert or extrovert, each participant identified the need for friendship and encouragement as an essential part of their resilience. For many, it was their spouse. For others who were unmarried, it was their circle of friends. But they all identified that they needed a group of people they could count on.

This finding was consistent with the literature. The need for healthy community is consistent throughout the literature. The key is for this community to be healthy, not toxic. Within the military ministry, this identifies the need for senior Chaplains to have a healthy foundation of resilience from which they can model various practices to those they supervise and influence. Although Chaplain to Chaplain relationships were not specifically identified in the interviews, there were a few comments in which the participant indicated that their own resilience was enhanced by friends and fellow officers who had been through difficulties in the military, yet had maintained their resilience and overcame the challenges.

Blind Spots for Chaplains.

It is a bit more difficult to identify the missing elements of resilience for Chaplains. Partly, this is due to the fact that it is possible, and perhaps likely, that there

are areas of strength that simply were not identified because the questionnaire did not adequately delve into the subject. Also, each person has a different capacity for coping with stress and trauma. However, there were a few elements that seemed to be absent from the responses.

The first element missing was recognition of the need for mental fitness practices. In almost all responses, there was little indication that there was a personal need to seek help from a counselor or mental health provider to receive care or support. Although this may have been the practice of some of the Chaplains, it was not indicated. The issue of Mental Fitness was addressed in asking about factors of resilience, and on the average, participants rated it as 4.4375 out of 5 for level of importance (5 being very important). This was actually ranked higher than Physical Fitness, Mentor Relationship, Solitude, Recreation, and Sabbath rest. Yet in the follow-up discussion, there was little mention that mental health resources and practices were utilized by the Chaplains. Because of the spiritual nature of the Chaplains' vocation, it is possible that many of the spiritual practices meet the needs of mental fitness for them. Fellowship, prayer, scripture reading and other practices may have the same bolstering effect on a Chaplain's mental fitness as debriefing, mental health counseling, general meditation practices and other secular mental fitness do for other people. However, there did not seem to be an acknowledgement of the need for anything relating to mental fitness in the participants responses. This absence could be a weakness for Chaplains as it neglects a wide area of assistance for growth and preventative care.

It is often argued that the presence of Spirituality decreases the likelihood of compassion fatigue, a significant limiting factor for resilience.[5] Although there is a distinct difference between spiritual and mental health practices and fitness, the former dealing with meaning and the latter with dysfunction, it is likely that the exercise of mental health practices to overcome dysfunction is a vitally important aspect of resilience that is not adequately acknowledged by many Chaplains. Perhaps the growth area for Chaplains is to recognize that the presence of good mental health practices also needs to be appreciated and encouraged amongst leaders of the spiritual community.

As each participant was asked about a specific event of season in their life when they dealt with significant stress or trauma, they all had their stories of adversity. Yet when asked how they recovered, there was no indication of involvement from mental health experts to help them process these events. Their answers consistently focused on spiritual exercises, utilization of a network of friends, and having some time to process their responses properly. Yet, in observing the reactions of the participants as they shared these stories, the impact of what they had experienced had a profound effect on many of them and there did not seem to have been an analysis of its impact in their mental health. Not that a level of dysfunction was necessarily the result of the events of their lives, it seemed that mental health assistance would be beneficial in helping them sort through their experiences.

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[5] Laura R. Simpson and Donna S. Starkey, *Secondary Traumatic Stress, Compassion Fatigue and Counselor Spirituality: Implications for Counselors Working with Trauma.* http://www.counselingoutfitters.com/Simpson.htm (accessed March 22, 2007).

From their responses, it seemed that they had often neglected a specific dimension of healing by excluding a focused attention on their spiritual health. Instead, they assumed that their spiritual practices where sufficient in building their resilience. One article that attempted to identify this disconnect was the result of a study that explored the effects on Chaplains and other clergy as they assisted those dealing with the 9/11 attacks on New York City. In particular, this study identified the danger of burnout on these caregivers. In their definition of burnout, they identified three basic components.

1. Emotional Exhaustion (feeling emotionally drained and overwhelmed by work).
2. Depersonalization (emotional withdrawal from work).
3. A negative view of one's personal accomplishments and contribution in one's work.[6]

This definition covers the general issues that arise for Chaplains whose resilience is being challenged, and also provide a valuable insight into the benefits of utilization of mental health practices, such as timely debriefing after trauma counseling, the use of a trusted network of mental health counseling resources for spiritual caregivers, the regaining of perspective after the trauma, and other mental health practices that are not distinctly spiritual in nature. Because the issue of Burnout is generally understood in terms of dysfunction, the assistance of mental health could be a valuable resource that Chaplains can use alongside their spiritual practices to deepen their resilience.

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[6] Kevin J Flannelly, Stephen B. Roberts and Andrew J. Weaver, "Correlates of Compassion Fatigue and Burnout in Chaplains and Other Clergy who Responded to the September 11th Attacks in New York City," *The Journal of Pastoral Care & Counseling* 59, No. 3. (Fall 2005): 215.

In summary, there seemed to be a potential area of weakness for Chaplains as they practiced their recovery and resilience techniques without much conscious acknowledgement for mental fitness. Their assumption that spiritual practices would adequately cover their mental fitness is perhaps too narrow, and could have detrimental effects on their overall resilience. Although there are spiritual practices that do bolster mental health, when a person is suffering from a dysfunction that could potentially hamper their ability to be resilience, it is important for the Chaplain to recognize that they may need assistance outside of the realm of the purely spiritual.

Another area that was not adequately studied and would have been helpful was to further explore the level of training and education of the Chaplains, as well as their years of experience. The issue that would be helpful to explore with these topics is how certain training can better prepare a Chaplain for the pressures of the military ministry, as well as a healthy incorporation of life-lessons that can only come from years of experience.

In the previously mentioned study by Flannery *et al*, there was a reverse effect on burnout and compassion fatigue in relation to age and Clinical Pastor Experience (CPE) training.[7] What this seems to indicate is that there is a benefit to a standard training, such as CPE, for Chaplains who are likely to be exposed to trauma, whether directly or second-hand. Although each Chaplain who joins has a minimum requirement of education and pastoral experience within their own religious community, the lack of required further education of Chaplains is an institutional blind spot that is resulting in a

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[7] Flannery et al, "Correlates of Compassion Fatigue and Burnout in Chaplains and Other Clergy who Responded to the September 11th Attacks in New York City," 223.

Chaplain Corps that may not be as resilient as it could be with a reasonably attainable training requirement.

When this training is connected with the years of experience of a Chaplain, there also seems to be benefit for more direct involvement and mentoring by senior Chaplains. However, to disconnect the two may not be beneficial, as it was also shown that regular clergy who had no CPE did not fare as well with burnout, and indeed had much higher rate of burnout or compassion fatigue.[8] In other words, years of experience without the proper training to understand one's own issues and ability to process the issues that come from caring for others could have a deteriorating effect on Chaplains. Although the interviews did not directly address this, the study done by Flannelly could lay a valuable framework for helping guide the development of Chaplains by inserting CPE or similar training into their career paths at key points. The long-term benefits to the organization as a whole, as well as the individual Chaplains, could be significant.

Summary

The results of the interview confirmed some of the key points regarding the issue of resilience for Chaplains. First, there was a general consensus that spiritual strength and the practices that build that strength were essential for the resilience of the Chaplains. Lack of this spiritual element would have been seen by the participants as detrimental, and possibly debilitating to the long term ability of the Chaplain to continue in his or her role in a meaningful way.

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[8] Flannery et al, "Correlates of Compassion Fatigue and Burnout in Chaplains and Other Clergy who Responded to the September 11th Attacks in New York City," 223.

Also, although there was a variance in method, the general practices listed were consistently regarded as helpful, if not essential. However, although there was a high level of agreement on the need to incorporate these practices, many of the participants did not seem to have balance of usage, usually focusing on a few elements, but having little practice with others. In particular, observance of Sabbath rest or the practice of Solitude was not very widely observed.

Finally, it is obvious that the uniqueness of each Chaplain, with their own strengths and personality, has a significant influence on the practices used for resiliency, as well as the necessary level of usage. Although many areas of factors are part of the overall approach to resilience, not all are practiced by all people. In the next chapter, the responses of the participants and the background from the literature and theological reviews will be melded together to attempt to ascertain the key components to resilience, and what can provide the best opportunity for long-term resilience for Chaplains.

CHAPTER 5

APPLICATION AND OBSERVATIONS

The definition of resilience, which started at its most basic in Chapter One of this

project, has evolved throughout this thesis. From the initial understanding of resilience as

"a phenomenon or process reflecting relatively positive adaption despite experiences of

significant adversity or trauma,"[1] the spiritual element of resilience has been explored to

identify the unique contribution of the Christian Faith in resilience, especially as it relates

to Christian Chaplains. Many standard definitions of resilience have either ignored or

generalize the spiritual element, make it a valuable option at best. This thesis has

explored the contribution of the Christian Faith, and making it a necessity for resilient

Chaplains.

There has also been an exploration of the various positive and negative

contributors to resilience. Although the basic definition remains unchanged, resilience is

perhaps defined as 'the process or ability to positively adapt to stress or trauma through

holistic health and self-awareness grounded in the Christian Faith.'[2]

It is around this expanded definition of resilience that this project has coalesced.

In this final chapter, the practical application of this definition for Chaplains will be

explored, and how Chaplains can more intentionally and proactively address the various

areas of their lives that provide them with deeper resilience, while becoming more self-

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[1] Refer to the initial definition of Resilience used on Page 2 of Chapter One.

[2] This definition is a hybrid of the original definition and this author's
incorporation of a holistic and Christian approach to understanding resilience.

aware of the negative contributors to their resilience with the goal of reducing the influence of personal dysfunction on their resilience.

As this practical application is explored, there will also be a discussion on how the various factors of resilience interact with each other and the uniqueness of personal resilience for each individual. Although there are broad principles of resilience that have been identified in this project, there are unique methods and approaches to it that are influenced by personality, personal history, theological traditions, and a multitude of other factors that makes up the diversity within the Chaplain Corps, even those from the many Christian traditions.

Finally, there are areas of further study that have been identified, and could hold promise for deepening the ideas of this thesis. A study of the interaction between the various components of resilience is a project of its own, as well as the influence of personality types and other factors that have an influence on the resilience of a Chaplain. These will be further explained in this chapter.

Application for Chaplains

In order to make the study of the various components of resilience applicable for Chaplains, the ideas presented in the previous chapters have been distilled into a training program for Chaplains that was tested with a small group of Chaplains. The goal of this training is to provide a self-evaluating snapshot of the resilience level of the individual Chaplain, with a follow-up exploration of ways to strengthen the positive contributors of resilience and reduce the negative contributors. Ultimately, the hope is that this training will increase self-awareness for the need of a holistic, proactive approach to resilience.

It is also important to note that the core of this training builds on the foundational element of faith, specifically the Christian faith and power of God that ultimately makes resilience transcend the stress and trauma of this world. It is the faith, as differentiated from the basic principles of Spiritual health, which make the Christian Chaplain resilient in a manner distinctly different from his or her non-Christian peers. It is on the premise that the Christian faith is not just supplemental to resilience, but the fundamental element of it, that this training has been developed.

The Resilience Quotient

The basic teaching tool developed to provide training for Chaplain in the form of a snap-shot of resilience was the 'Resilience Quotient.'[3] This quotient is computed using a basic formula that factors in both positive and negative resilience contributors. These contributors have been distilled from the previous chapters, and address the theological components of resilience, as well as the major contributors for resilience that have been consistently identified in the various literature.

Although the following formula tries to break down the components of resilience into a workable number, it is important to note that this is not a diagnostic tool. Given the sample size of the Chaplains who received this training, the results are too limited at this time to provide the kind of result needed for diagnostic purposes. Additionally, the point of this training is not to be diagnostic, but to provide a snapshot of an individual Chaplain's resilience. By working through the equation as part of a larger discussion, the formula allows a Chaplain to get specific enough in the various areas that affect his or her

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[3] The Resilience Quotient will be referred to as the RQ from this point forward.

resilience in a manner that can lead to further self-assessment and exploration of areas of growth.

With this in mind, the RQ is computed with the following formula.

Figure 7. Resilience Quotient

Resilience Quotient

- Resilience Quotient (RQ)

$$RQ = \frac{(B + M + S + C)\,F}{P + D}$$

B=	Body (Physical Health)	P=	Pride
M=	Mind (Mental Health)	D=	Dysfunction
S=	Spirit (Spiritual Health)		
C=	Community (Relational Health)		
F=	Faith		

This formula is understood in 3 major portions. First, there are the positive contributors that are largely governed by the individual. This is represented in the upper half of the equation in the parentheses (B+ M + S + C). The second element of the RQ is the Faith component. Although a positive influence, it is not controlled by the individual, but is dependent on God and His power to influence the Chaplain in a manner that is outside of his or her ability. It is this Faith multiplier that makes the Chaplain's resilience distinct from non-Christian Chaplains. Thirdly, the negative contributors are condensed into the two elements that are the lower half of the equation. These are the Dysfunctions and Pride of the individual that seriously erode resilience and lead to personal and/or professional failure if left unaddressed.

From this equation, the Chaplains are able to see a quick watermark of their current level of resilience. It is also important to note that the elements of this quotient are not exhaustive, and the elements that are identified are a distillation of the various elements that identified by various authors on the subject. Some resources used in this

thesis had as many as 7 areas of the person that described the holistic life, while others had 3 or 4. To develop a list of all the specific areas that the various resources described would have created an equation that would have been much more complicated and confusing. It was more practical to create a teaching tool that took some of the areas that had enough crossover with other factors that they could be incorporated into more inclusive category. For example, the areas of Mind (Mental Health) and Community (Relational Health) both include elements of emotional health that are important for resilience. To make the product of this thesis applicable and trainable for Chaplains, it was decided to capture the emotional health element under these other categories. It is understood in this equation that there are elements such as the one just described that could continue to be broken out into its own category, but it would make the equation too difficult to use. Rather than be diagnostic, the goal is to increase self-awareness of personal resilience levels for the individual Chaplain and create a catalyst for the individual to move towards greater resilience.

Resilient Chaplain Training

A training session was developed and carried out built around this quotient. Five Chaplains attended the training, which lasted two hours. The training program had two major sections. Section one was a series of self-evaluations that provided a numerical input for each of the items in the RQ. The second part of the training was a discussion of the results of each area with an opportunity for exploring areas of growth and sharing of

best practices and community support for increasing the positive resilience contributors and decreasing the negative contributors.[4]

Each section was prefaced with a brief explanation of the meaning of the particular component and what it covered. Time was given to complete the short self-evaluation included in the handout, with the opportunity to ask for clarification or other questions. When all sections were completed, the final RQ was ascertained.

It was at this point that some refinement with the RQ was identified. Although each area of self-evaluation was helpful for awareness, the numerical result had a few deficiencies. First, the range of potential results was too broad (0-400). The broad range made it difficult to accurately determine if a final score was healthy or not. One reason identified in this was the multiplying effect of the Faith component. With a score of 0-10, the Faith component could be greatly influenced by a small variation in this one component. Secondly, the Negative contributors could quickly lower the score in a disproportionate manner. For instance, a fairly positive score of 240 for the upper half of the equation is quickly reduced to a final score of 40 by having a negative contributor score of only 6. The feedback from the participants indicated this did not fairly reflect their perception of their true resilience.

Although the quotient is valuable in providing a helpful tool for self-evaluation, it became apparent that the mathematics of the quotient need refinement. Perhaps a lower scale 1-5 for the negative factors and the Faith factor would narrow the wide range of

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[4] Appendix D provides the training handout used by participants of the Resilient Chaplain training.

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final scores. It is also possible that rather than making the negative factors a dividing factor, they can be subtracted from the positive factor. Ultimately, further study and a number of various possible numerical results would need to be tested on a larger sample to determine the best method of calculating the final RQ.

However, even while this flaw was identified in the RQ, the training group was able to gain an insight into their current status of resilience, and the goal of obtaining a snapshot summary of their various components of resilience was still successful. From this point, the training was able to continue on to the second section of discussion and exploration of a way forward to greater resilience.

In this section, the group of Chaplains was encouraged to discuss practices or community supports that they could have used or incorporate into each area of positive or negative components to positively affect their resilience. Due to the limited amount of time for the training, this discussion did not get as in-depth as needed, and it was evident that it would be beneficial to include a follow-up training or discussion for further exploration of personal resilience practices and plans.

Finally, the training ended with a brief introduction of some of the helpful resources used to develop the thesis. The condensed bibliography, which is included at the end of the training in Appendix C, lists various resources that would be helpful for individual or group reading and discussion.

Feedback from Training Group

Overall feedback from the training group was positive. As stated above, fine-tuning of the mathematics of the equation was needed to make it more applicable, but the

result was still helpful even if mathematically inaccurate. Due to the fact that the evaluation was not diagnostic in nature, this was not an insurmountable obstacle for the initial training. With this in mind, the group did give helpful critiques of a few areas of the training that are worth mentioning.

First, they mentioned that many of the questions used in the first portion of the training tended to be "Yes or No" questions, yet they were asked to answer on a sliding scale. Because of this, participants found that many of their answers resulted in maximum or minimum scores with few questions that allowed more moderate answers. Reworking some of the questions to provide more opportunity for variation may provide a more accurate self-evaluation of their true status in that the various components.

Secondly, they wanted more information regarding the relationships between the various components. For example, the questioned how does the Mental and Community components interacted, and if there were any positive or negative correlations between these factors. These are valuable questions, but it was beyond the scope of this thesis to explore in-depth correlations between each factor. As a result, the training did not answer these questions. Although much of the literature indicated there were many components to resilience, there was little information on how it interacted with others, other than anecdotal examples.

Finally, the group agreed that they would like the opportunity to spend more time on the negative contributors of the RQ. Although the positive factors were helpful and generated good comments and insights, it was the negative components that group wanted to explore in more depth, recognizing the potential for disaster if these negative factors where left unaddressed. Also, because the audience for this training was

Chaplains, there was an assumption of positive factors. Even though this assumption needs to be challenged to some degree, there is at least agreement that the positive factors are important and have some degree of incorporation into the life of most Chaplains, even if superficially applied. However, the negative contributors are less easily identified because of human tendency to minimize or excuse dysfunction and pride. As a group, there was a consensus that more in-depth training on how to overcome denial of these areas and to obtain an accurate self-awareness of these negative contributors would be time well spent.

As the importance of identifying the impact of these negative factors was explored, a valuable insight surfaced that as a Chaplain understands and strengthens the positive factors in the RQ, it is possible that this self-awareness may also lead to a more honest evaluation of the negative factors. With this increase of self-awareness, the resulting RQ is more balanced, and perhaps with a lower score for someone in denial of their own flaws. For example, as someone becomes healthier in the Spiritual component, their ability to identify their sin, especially in terms of their pride and other dysfunctions may also increase. Perhaps their spiritual growth convicts them of certain areas in their lives that have been destructive, and they are more honest with themselves, with the resulting lower RQ, but perhaps an overall higher ability to gain more resilience.

Bringing It All Together

It was evident from the response to the training that the idea of approaching resilience as a holistic, balanced approach to the various components of a person (the Body, Mind, Spirit, and Relations/Social) struck a chord with the Chaplains. Also, the

danger of ignoring the destructive forces in a person's life that can undermine resilience greatly corrodes whatever benefits may be gained from only focusing on one's strength.

The challenge in moving forward with this holistic approach is having a balanced approach that incorporates the primacy of Faith in and dependence on Christ, and the need for adequate self-care. If either side is elevated to the exclusion of the other, there is a danger of failure. To rely on God in such a way that one totally neglects one's own needs, a Chaplain may become a martyr, sacrificing himself out of a misguided denial of his or her own needs. Conversely, to focus too much on self-care can draw a Chaplain into a self-centered trap where there is little room to appreciate God's strength being exerted in human weakness. The difficulty here is that when the example of Christ is given, He was not always the best example of self-care, especially if held to a modern mental health approach to self-care. Although he took many opportunities to withdraw from the crowds to seek time with His Father, He was often interrupted by the crowds and would be drawn by His compassion for them to interrupt His own self-care to do the work of the Father. However, it needs to be understood that although Jesus did have His time of reflection and recovery interrupted, He still sought it out and He knew it was needed. Of course, His unique nature also allowed Him to not be bound by the same limitations that limit mankind.

This balance act of self-care and dependence on God is a very real challenge for Chaplains. This issue was apparent in the reflections of Chaplains during the interviews for this thesis. During times of stress and difficulty, particularly in a deployment period, self-care was not readily available but the Chaplain was still expected to be the stable and available resource for spiritual strength. It was during these times that many Chaplains

were reminded of all the positive factors that they can control are only a fraction of their resilience resources, and it was the strength provided by God that enabled them to continue to minister in a difficult environment and time.

However, it is important to be mindful that those times of God dependent resilient are typically the exception to the rule, and Chaplains should approach their resilience with an expectation of regular and holistic practices. The danger is that those times of hardship can create a lifestyle of "living by the exception to the rule," and because they were able to endure those times of limited resources, they begin to think that this is normal, and become one or two dimensional in their resilience components. Unfortunately, when this happens, a person forgets that survival is not the goal of resilience. Rather, it is to be stronger and thrive after the period of stress and trauma. By only enduring, there is a long-term weakening of the individual. Although God is more than capable of carrying such a person through continued difficulty, the Chaplain who only recognizes one or two components of their resilience is not fully utilizing all that God has given them in resources and strength.

It is the goal of this thesis to use the basic components of resilience that are identified in the RQ to provide an on-going self-check and catalyst for increased resilience. By providing the Four Positive Resilience components of Physical, Mental, Spiritual and Relational health, Chaplains can examine their regular daily resources, habits, and proactive participation in activities and communities that increase the effect of these components on their lives. These components are largely under the direct control and decision of the individual, and have been identified so that Chaplains have more positive control over their own resilience.

However, there is a community element in these four components that needs to be addressed. In the Navy community, resilience is often promoted, but the daily tempo and practices of the Navy do not always translate to a holistic approach. As addressed in previous chapters, the operational tempo, constant changing of duty stations, distance and limited availability of consistent mentors and friends, all lend themselves to a negative influence on the Chaplains. It is within this larger community that Chaplains need to begin to commit to and model this holistic approach to resilience. Because Chaplains live within the larger Navy community, it is important to not give the impression of 'community narcissism,' but rather provide an example of appropriate self-care and stewardship of personal resources, with flexible boundaries that allow for the extreme circumstances that arise in the military. The challenge and goal is to return to a level of healthy and normal balance after the extreme conditions are past. It is this return to normal that is often overlooked.

It is hoped that the Chaplain community can provide this example. There seems to be an agreement on the importance of a holistic approach to resilience, at least from the sample utilized for this thesis and other observations. However, the more difficult issue that the Chaplain community will need to address to truly elevate its individual and community resilience is the negative components of resilience, as identified in the RQ. Although these are only two components, they are broad in impact, and may only be the tip of the iceberg in the negative components of Chaplain resilience.

The difficulty in dealing with these negative components within the Chaplain Corps is multilayered. First, the individual reluctance and unawareness (or denial) of one's own deficiencies is the first obstacle. When this issue is addressed, which is no

small feat, there are further community and institution issues to overcome. Because the Chaplain Corps operates as a small community within a large and very diverse institutional, some of the dysfunctions that may corrode the resilience of a Chaplain are more acceptable within the greater, non-Christian community. For example, when addressing the emotional maturity of the Chaplain, it may be difficult for a Chaplain to mature and respond to those with whom he or she works and lives when it seems that many individuals within the organization are not much further than adolescent emotional maturity. Given the young average age of the Navy, this is even more pronounced, and as such there is little intuitional pressure or incentive for the Chaplain to mature due to the fact that immature emotional interaction is very much the norm within the institution. Also, various destructive habits which are widely accepted in the Navy, such as excessive use of alcohol and tobacco, can create serious tensions and pitfalls for Chaplains when not guarded against.

Also, the longer the Chaplain stays in the Navy, the more difficult it is to address the Pride and Dysfunction because the increased professional risk within the community. As addressed in Chapter One, the Navy operates on a system of promotions, and if a Chaplain does not promote to a certain level, they pass high year tenure. At this point, they are released from active duty, and if they have not served 20 years, there are no retirement benefits for them. Therefore, the need to put up a good front and not be too transparent is, at the very least, a self-imposed prohibition for honest self-examination of a Chaplain's dark side. To be too honest and seek help for a potentially serious issue of dysfunction, such as alcohol abuse or a mental health issue, is often overshadowed by the urge for self-preservation of benefits and position within the organization.

Although this is probably common in many other institutions, it is nonetheless detrimental to Chaplains. And the more senior a Chaplain becomes, the greater influence they have on those whom they supervise. If their negative contributors are not addressed, these dysfunctions become the accepted and expected behavior of those in leadership within the community, and the problems can become systemic. Although it was beyond the scope of this study to research how much of an issue this problem is within the Chaplain Corps, this issue does seem to be apparent, but not overwhelming. It has been the experience of this author that many senior Chaplains are fairly healthy and have seemed to find a way to address their pride and dysfunction. However, the few that have not have left a wide swath of destructive influence in their wake, and are known throughout the community as a person to avoid. With that being said, the community does seem to have a measure of health in it leadership that can provide the right direction for addressing dysfunction and pride. Many senior Chaplain are very encouraging for the junior Chaplains, giving them opportunity to learn from their mistakes and address those issues that may cause failure in the future.

This leads to the issue of attempting to develop an environment that encourages resilience without it becoming a program of Mentoring that could impose a 'cookie cutter' approach, as well as putting people in positions of mentoring that are not necessarily equipped to mentor just become they hold a senior position. Instead, it may be more beneficial to encourage resilience as a foundational element of a Chaplain without imposing a 'pass/fail' test system. Much like the military imposes a twice a year physical fitness test for all personnel, it may be helpful to put in place a system of resilience check-ups within the Chaplain Corps in which Chaplains are encouraged, but

not required, to attend a regional workshop that addresses the issues utilized in this project. In a retreat setting, Chaplains could utilize the self-evaluation tools that are included in the Appendix C. By expanding the 2 to 3 hour session to a weekend retreat, more self-reflection could be offered. Additionally, a team of coaches could be trained and available to guide the attendees through exploring the RQ components and offer more intense coaching or counseling as needed.

In an environment like this, which is encouraged but voluntary, the Chaplain Corps could create an attitude of expectation of higher resilience and healthy habits within the Corps. Although such a retreat would only be occasional, more intentional leadership from the top ranks could have a proactive influence. Again, because of the diversity within the Corps, much of the material that is faith specific in this project would necessarily have to be generalized, but the overall approach would still provide a helpful guideline that would create a common language among Chaplains. Especially for mid and senior level Chaplains who want to address their own resilience and mentor younger Chaplains, using an idea like the RQ could provide a community wide model for strengthening the Corps, as well as potentially intervene in dysfunction before the issue reaches failure level.

Areas of Further Study

The exploration of resilience in the Chaplain Corps, especially for the Christian Chaplains, opened up a number of areas for further explored. One issue that arose that was beyond the scope of this thesis was the influence of Personality Type in resilience and how the various components of resilience were practiced. Another issue that

warrants further study is the actual correlation between the various components of resilience, and the weighting of the components.

The issue of Personality Type was most evident in the interview process and the final project application of self-evaluation. In both instances, as various spiritual and personal practices were explored, it became apparent that there was a distinct difference in how the individual gained strength and depth in the various components. For example, the introverts in the group had higher preference for introspective and individualistic spiritual disciplines such as solitude and meditation. In contrast, those with observed higher extrovert tendencies migrated to the communal spiritual disciplines such as worship and fellowship. Although these observations were superficial, they provide a starting point of exploration to examine how various personality types influence resilience. A beneficial course of further study would be to examine the various personality types to determine a list of preferences and practices that may be more appealing to various personality types.

Another area of fruitful study would be an exploration into the correlation between the various components of resilience that comprise the RQ. As mentioned, this arose during the application of the training for the final project. As the participating Chaplains went through the self-evaluation and calculated the overall RQ, several of them thought it would be helpful and informative to their efforts for great resilience to know the weight of importance for each quotient component. For instance, both Physical Health and Community Health had a potential score of 10, but that score does not necessarily reflect the reality of the weight of that component in the resilience of the individual. There simply hasn't been a study with a broad range of participants that

ascertains the weight of the components. Although there are many books and articles promoting the importance of certain components, there does not seem to be a comprehensive study available. Determining the weighting of the components could provide a more focused effort for the individual who wants to use his or her time wisely in making efforts to increase their resilience. Because of the number of components, it could become a daunting task to try to equally address each component equally.

In addition to the weighting, the interaction between the components would be a fruitful area of further study. As the holistic approach to resilience is encouraged in this thesis, it is also important to note that these components do not stand in isolation, and likely have a correlation. As mentioned earlier in the this chapter, it is possible that in increase in Spiritual Health could initially produce a higher score in the Dysfunction Score as a person becomes more aware and honest of an area of sin in their life that had beforehand been ignored. However, it could also be anticipated that over time, that same Dysfunction Score would lower as the individual deal with the area of dysfunction. With this in mind, an in-depth study of the components of the resilience and how they interact and influence each other would be a dynamic that could greatly enhance the initial theses of this paper.

These areas, if applied to the current thesis of understanding the resilience components for Chaplains, could provide a valuable refining of the general approach. With an understanding of the influence of Personality Type and a proper weighting and correlation of the components, individual Chaplains could take the general principles of resilience and fine tune their strengthening components to focus on methods and practices that are more attuned to their individual characteristics.

Summary

There have been few comprehensive studies and resources that specifically address resilience for Chaplains within the military, let alone the United States Navy Chaplain Corps. Even resilience for the broader audience of Christian clergy has been largely neglected in terms of meaningful studies. Although there were many articles dealing with failure in ministry, dysfunctional leadership, and even some more positive approaches in mentoring and emotional and spiritual maturity, a focused approach on understanding and developing a holistic approach that nurtures resilience is just starting to develop. Well-researched resources such as Burns, Chapman, and Guthrie's *Resilient Ministry* are fairly new to the field.

With the development of this thesis, revolving around the premise that resilience is a process or ability to positively adapt to stress or trauma, there has been consistent agreement that resilience is not a luxury, but a necessity for long-term, effective ministry for Chaplains. There are many who have 'survived' their years of military ministry, but the concept of resilience does not view 'survival' as positive adaptation. Indeed, one of the goals of the training that came from this thesis is to help Chaplains to thrive in the midst of stress and trauma.

In order to do this, it was also understood and agreed upon by those who participated in the interviews and subsequent training that resilience is not one dimensional, but requires a multi-pronged approach to sustain. There was discussion in the final training for this thesis about how to categorize the components, and there could be strong arguments made to expand the categories to include elements such as Emotional Health, or to change the names of the existing categories. However, for the

sake of providing a snapshot of the resilience for Chaplains, and the ability to incorporate aspects such as Emotional Health into the existing categories, it was agreed that these existing categories could provide the catalyst for discussion and introspection.

It also became apparent through the interviews and training that the negative components of resilience (Pride and Dysfunction) have a profound effect on the overall resilience of the Chaplains. Although there is work to do on the final calculations used in the RQ, there was agreement that the corrosive effect of these components can significantly undermine the positive contributors. Left unchecked, the various issues that comprise the Dysfunction component can overwhelm even the strongest positive components. From the literature and theological background, the consistent observation is that while we have to do those things that are positive, it is the darkside issues that ultimately destroy a person. Whether it was Jesus reference to the Pharisees as "white washed tombs"[5] or the call for "contrite hearts and broken spirits,"[6] or the many documented cases of very intelligent and initially well-meaning individuals who self-destructed on the path to success, the dark currents of dysfunction that run hidden under the surface of people's lives cannot be ignored without disastrous results. It is during the times of stress and trauma that these dark currents surface in an explosive manner. When this happens, the work of damage control and repair is much more difficult than the proactive work of addressing the issues beforehand.

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[5] Matt 23:27

[6] Ps 51:17

However, in all of this discussion of the darkside issues that Chaplains have to face, as well as the positive contributors, a realistic view of resilience needs to be encouraged. Using the RQ as an example, it is unlikely that anyone will score the perfect RQ with all the positive contributors maxed out and zero scores on the negative components. There is a certain level of dysfunction and pride in all people, and a level of imperfection in most positive contributors. For the person who scored a perfect RQ, there would need to be a reexamination of the honesty of the answers, and a valid questioning of the self-awareness of the individual.

With that being said, Chaplains need to approach the issue of resilience as a long-term goal. The image of a race that Gordon MacDonald uses in his book, *The Resilient Life*, is a helpful framework. To borrow that image, the RQ provides an insight into the current level of resilience fitness, and is to be used as a helpful reference point. Whether an individual scores very low, or extremely high, the question that should be taken away from that snapshot is "Where do I go from here to get (or stay) healthy?" If an individual has a low RQ, it is much like an athlete at the very beginning of their training. Perhaps they are overweight with poor eating, sleep, and exercise habits. That individual does not instantly change overnight, and become a star athlete. Instead, it is the steady, daily determination to eat a little healthier, get a little more rest and recovery and a bit more exercise that transforms an individual from an unhealthy, sedentary person to a vibrant and active individual.

To apply this to resilience and the RQ, the individual can look at the various categories and determine how to best raise a particular score or two up one or two notches, and focus their efforts on that in the long term. Once that habit is developed,

and it is no longer a chore, but a part of their lifestyle, they can then look at the next

components that need to be raise. However, there are some issues that should not be

ignored, and this is where the Negative components need to be addressed in the early

stages of developing deeper resilience. There may be some Chaplains who will need to

do some more intensive and painful work to deal with these destructive forces before they

can take many positive steps to increase their resilience. For instance, if there is a serious

addiction such as alcoholism an intensive intervention program may need to be used

before a person can get physically and mentally healthy. This interaction between the

components points back to the previous discussion on areas of further study, and the

importance of understanding the correlation between these factors.

It is in this sometimes difficult and confusing mix of interaction between these

different components that the Spiritual aspect of this discussion needs to be bought to the

forefront. By using the RQ as a tool to enhance resilience, it can be deceiving to think

that it is as simple as manipulating a mathematic formula to have a healthy and deep

resilience. It is not the goal of the training to promote the idea that there is a foundation

of strength within each person that simply needs the proper alignment of habits and

resources in order to withstand and overcome any obstacle of life. On the contrary, it is a

fundamental assertion of this thesis that the difficulties of this life require a spiritual

strength that is found outside of the inner resources of the individual Chaplain, and are

ultimately found only in the person of Jesus Christ. This is why this Faith Component is

given such weight within the formula. As noted earlier, there is a need fine-tune the

mathematics of the formula, but the premise of Faith in Christ being the foundation for

true resilience is the essential for this thesis. Without that component, it would be an empty resilience that has no future hope, but is merely for this life only.

With this in mind, it is possible to come back to the primary definition of resilience upon which this thesis began. As stated in Chapter One, resilience is defined as a phenomenon or process reflecting relatively positive adaption despite experiences of significant adversity or trauma. As the thesis has developed, it has been understood that "phenomenon" is understood as an ability within the person, and process is a skill that can be learned. Both approaches to resilience are helpful, and are not mutually exclusive. Some people have an inherent capacity for greater resilience, while others have to learn and develop habits to increase their ability to be resilient.

The initial definition also left the spiritual aspect of resilience unstated, and was broad and general enough that it did little to identify the essential components of resilience. Through the literature review, theological reflection, and research on resilience for Chaplains, the components of the RQ were derived that provided helpful markers for an individual to gauge whether this ability or process was operating in a meaningful way in their lives. It is understood that the components in the RQ are not exhaustive, but to have a definition that defined every minute component to resilience would make the definition overly cumbersome, and the areas chosen for the RQ provided an inclusive approach that allowed for overlap between components and inclusion of subcategories of components.

As the definition of resilience has been refined throughout this thesis, the missing spiritual elements have become more apparent and needs to explicitly stated in the definition. To leave it in its current form would lose one of the key elements of resilience

that has been the core of this thesis, which is the foundational strength and endurance provided to the Chaplain through his or her Christian faith. Without the stated foundation of the Christian Faith as the core of resilience in this definition, it becomes merely one more generic definition of resilience that does little to address the difference between the secular approach to resilience that focuses on self-care and enduring the rigors of this world, and the Christian approach that understands this life as a long race whose ultimate goal is Heaven. Resilience, from this Christian perspective, is the endurance and restoration that occurs throughout this life as Christians live a holistic life in the midst of a broken world, ultimately finding themselves in the Kingdom of God, rather than just looking back in a secular sense of surviving the journey which ends at the grave.

Therefore, the spiritual element of resilience is critical to filling out its definition, especially as it relates to Chaplains. Additionally, this spiritual element provides the umbrella under which a more holistic approach to resilience is defined. By understanding the importance of Christian faith in resilience, the definition broadens into having a healthy approach to the entirety of one's being. Although there is an emphasis on the spiritual element, this thesis has explored and supported the approach that God has made us as physical, mental, relational, and spiritual beings, and He would have us use the entirety of our being to gain strength and endurance.

With this in mind, the definition can be refined and expanded to be more holistic and focused. A better definition of resilience that captures these elements would be,

> Resilience is the process or ability that is found primarily in the restorative power of Christ, manifested in a holistic approach of healthy Body, Mind, and Soul habits that produce positive adaptation to the stress and trauma of

this life, culminating in an endurance and strength that transcends the struggles of this world and finds fulfillment in the Kingdom of God.[7]

This definition better captures the focus of Resilience for Christians, and Chaplains of the Christian Faith. With so many secular or generic definitions of resilience (including approaches to self-care, professional and personal success, and other topics that address personal and professional success and longevity) it is important for Chaplains to regularly refocus and remind themselves of the foundation of their strength, and let the other areas of strength flow from this foundation.

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[7] This is the author's expanded definition.

CHAPTER SIX

CONCLUSION

This thesis has attempted to develop and reinforce the definition and

understanding of resilience for Chaplains, specifically as found in the strength found in

Christ, as well as other areas of personal strengths. Additionally, the negative

contributors to resilience, under the broad RQ categories of Pride and Dysfunction, are

better identified and properly countered in the restorative and redemption Christian

community. With so much focus on using politically correct, non-specific approaches to

this topic, resilience has become an exercise of self-care and community support that

does not address the foundation upon which the community is built, and it can

inadvertently promote a veiled narcissism that makes the individual's success and self-

care the primary focus of resilience, with little room for any transcendent power outside

of the individual. When this happens, resilience becomes an exercise of inner strength,

implying that lack of resilience is a result of not properly exercising that reservoir of

strength. However, for the Chaplain, when the Christian definition of resilience is

understood as more accurate, the inner strength of the individual is not based on the

limited internal reservoir of the individual or community, but the power of God, which

knows no limits.

Therefore, it is the hope that work of this thesis can be put into practice among the

Christian Chaplains of the United States Navy Chaplain Corps. Without mandating a

program of mentoring and training, the material included in this theses will hopefully be

used in the core to regularly bring the Chaplains back to, or remain on, the foundation of

their Christian Faith for strength, and not succumb to the generic and inadvertently corrosive approaches to self-care that suggest that the individual possesses (or can possess) all the necessary strength to conquer the stress and trauma of this life. Instead, by continuing in the foundations of their Faith, and building a healthy lifestyle that strengthens their Body, Mind, and Soul in a healthy Community, the Chaplain can decrease their negative contributors, increase their positive contributors, and constantly rely on the restorative and redemptive work of Christ as they not only survive this stress and trauma of this life, but finish the race stronger in Christ and an example for those they have lead through these struggles.

APPENDIX A

OVERCOMING YOUR DARK SIDE

The following is a brief summary of the steps needed to overcome the dark side that is a part of each person, as described in *Overcoming the Dark Side of Leadership.*[1]

Step 1: Acknowledge Your Dark Side.

This first step is to admit the existence of a dark side and understand the shape it has taken in your life. The typical response by many leaders is to deny the dark side and then blame their failures on others or the circumstances instead of taking personal responsibility. By acknowledging its existence, you can receive God power to work through it.

Step 2: Examine the past.

An examination of the past, through insight from the Holy Spirit to see the truth is the essence of this step. By recalling events that shaped your life, you can then identify the feeling generated by this events and how they motivate you as a leader today. As these are identified, the act of forgiveness will likely be extended in some form, both in forgiving others and yourself.

Step 3: Resist the Poison of Expectations.

Expectations are a two edges sword that can either propel you to success or weigh you down. Particularly, unrealistic expectations can be a poison. By applying God's grace to your life and leadership can liberate you from these unrealistic expectations.

Step 4: Practice Progressive Self-Knowledge.

By using Scripture as a mirror and through the practice of spiritual disciplines, the practice of self-knowledge will keep us informed of our tendencies towards our dark side. Through self-knowledge, there will be an increase in living a life of balance.

Step 5: Understand Your Identity in Christ.

Your true identity does not lie in your performance, position, titles, achievement or power. It is independent of anything you have done or will do. Your identity and worth comes from being known by God and being in a relationship with Christ.

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[1]Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership*, Rev. ed. (Grand Rapids, MI: Baker Books, 2007), 165-219.

APPENDIX B

CHARACTERISTICS OF LEVELS OF EMOTIONAL MATURITY.[1]

EMOTIONAL INFANTS

- Look for other to take care of them.
- Have great difficulty entering into the world of others.
- Are driven by need for instant gratification.
- Use other as objects to meet their needs.

EMOTIONAL CHILDREN

- Are content and happy as long as they receive what they want.
- Unravel quickly from stress, disappointments, trials.
- Interpret disagreements as personal offenses.
- Are easily hurt.
- Complain, withdraw, manipulate, take revenge, become sarcastic when they don't get their way.
- Have great difficulty calmly discussing their needs and wants in a mature, loving way.

EMOTIONAL ADOLESCENTS

- Tend to often be defensive.
- Are threatened and alarmed by criticism.
- Keep score of what they give so they can ask for something later in return.
- Deal with conflict poorly, often blaming, appeasing, going to a third party, pouting, or ignoring the issue entirely.
- Become preoccupies with themselves.
- Have great difficulty truly listening to another person's pain, disappointments, or needs.
- Are critical and judgmental.

EMOTIONAL ADULTS

- Are able to ask for what they need, want, or prefer- clearly, directly, honestly.

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[1] Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson, 2006), 178-179.

- Recognize, manage, and take responsibility for their own thoughts and feelings.
- Can, when under stress, state their own beliefs and values without becoming adversarial.
- Respect others without having to change them.
- Give people room to make mistakes and not be perfect.
- Appreciate people for who they are- the good, the bad, and ugly- not for what they give back.
- Accurately assess their own limits, strengths, and weaknesses and are able to feely discuss them with others.
- Are deeply in tune with their own emotional world and able to enter into the feelings, needs, and concerns of others without losing themselves.
- Have the capacity to resolves conflict maturely and negotiate solutions that consider the perspectives of others.

APPENDIX C

Template for Chaplain Interviews.

Initial overview questions.

1.   How long have you been in a Chaplain?

2.   What is your Faith Group?

3. Did you serve in the military before becoming a chaplain?
    a.   If so, in what capacity? Did you see combat of service in a war zone on a ship?

4.   In the last 10 years, how many deployments have you made?

    a.   How many were more than 6 months?

    b.   Where there any in a combat zone?

    c.   While in a combat zone, where you subject to direct or in-direct fire?
5.   Have you participated in any disaster recovery efforts or Humanitarian aid in the last 10 years?

In order to establish a working definition of "Resilience" on which the rest of the interview can be based, we will use the following definition that has some common elements from the literature that has been reviewed.
"Resilience is defined as a phenomenon or process reflecting relatively positive adaption despite experiences of significant adversity or trauma."

1.   How does this definition match your understanding of resilience?

2.   To what degree do you see the following as important elements of resilience?
-Physical fitness
-Mentor relationships
-Solitude
-Spouse Support
-Spiritual Strength found in the Christian Faith
-Spiritual Disciplines
-Mental Fitness
-Recreation
-Rest/Sabbath.

3.   How would you describe "lifestyle of resilience?"

4. Are there unique aspects to this lifestyle that you believe are important to a Christian Chaplain's life?

5. Would you say you are More or Less Resilient since joining the Navy?

   a. If more, can you think of any factors that have increased your resilience?

   b. If less, can you identify any reason that may have contributed to this?

6. To what degree does the resilience of a Chaplain influence his/her ministry? The people he/she ministers to?

7. Can a Chaplain be resilient and not have a strong spiritual foundation? Explain

Specific Questions about the Chaplain's Resiliency.

1. Are there any personal practices you do to enhance your resiliency?

2. Are there practices that you think you should practice, but do not practice on a regular basis?

3. Do you believe there is a relationship between your spiritual life and your overall resilience? Explain

4. What specific spiritual practices do you think should be present for Christian Chaplains to enhance or maintain resilience?
   Devotion to quiet time
   Prayer
   Meditating on God's word
   Journaling
   Soaking (music/worship that leads to God's presence in a spirit of worship)
   Fellowship
   Solitude

Of these practices, how important would you rate them? (1 t0 5)

5. Are there times that you feel overwhelmed by your responsibilities?

   a. What steps do you take during these times to recover?

6. If you are willing to share, have there been any traumatic experiences you have encountered that tested your resiliency?

        a. If so, how did you recover?
              i. Would you say you recovered at the same level you began at, lower than that level, or at a higher level?

Do you have any last thoughts to share regarding what we talked about?

APPENDIX D

THE RESILIENT CHAPLAIN:

A SELF-ASESSMENT AND GUIDE FOR BUILDING RESLIENCE

The following guide was developed as a training tool to incorporate the resilience components developed in this thesis project.

Definition

"Resilience is the ability or process to positively adapt to significant stress or trauma."[1]

-It is an Ability or Process.

-It produces Positive Adaptation.

-Presupposes that Stress and Trauma will happen.

This training will focus on the factors in our lives that make our resilience stronger, as well some factors that can undermine it.

Resilience Quotient (RQ)

$$RQ = \frac{(B + M + S + C)\,F}{P + D}$$

B= Body (Physical Health)   P= Pride
M= Mind (Mental Health)   D= Dysfunction
S= Spirit (Spiritual Health)
C= Community (Relational Health)
F= Faith

BODY

Note: the following is a self-test that individuals can take to help them identify areas where they can make health changes. It is only meant to increase individuals' awareness of their health and does not replace the need for a more thorough assessment. This assessment is adapted from an on-line health assessment provided by the Michigan Health Department.

1. Cigarette Smoking
   If you are currently a non-smoker, enter a score of 10 for this section.

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[1] Shelley MacDermid et al., *Understanding and Promoting Resilience in Military Families,* Review (Purdue University, Lafayette, IN, 2008), 1.

If you smoke, circle the appropriate answer and enter your score.

Regularly-0   Sometimes-1   Rarely-2

Smoking Score: _____

2. Physical Activity and Exercise
-I accumulate 30 or more minutes of moderate physical activity at least 5 days a week (walking, yard work, golf w/o cart, etc.) or engage in vigorous exercise for 20 minutes 3 times a week (running, biking, swimming, etc.)

      Always-4   Sometimes-1   Never-0

- I do things like taking stairs instead of elevators and don't worry about getting the closest available parking spot.

      Always-2   Sometimes-1   Never-0

- I do exercises that enhance my muscle tone and flexibility at least 2 - 3 times per week.

      Always-2   Sometimes-1   Never-0

- I enjoy a variety of recreational activities with friends and family.

      Always-2   Sometimes-1   Never-0

Total Score for Physical Activity: ____

3. Eating Habits
-I eat a combined 5 servings of fruits and vegetables every day.
      Always-2   Sometimes-1   Never-0

-I eat a variety of grains, breads , pastas, and cereal.
      Always-2   Sometimes-1   Never-0

-I limit the amount of fat, saturated fat and cholesterol I eat (including fat on meats, eggs, butter, cream, and shortenings).
      Always-2   Sometimes-1   Never-0

-I limit the amount of salt I eat by cooking with only small amounts, not adding salt at the table and avoiding salty snacks.
      Always-2   Sometimes-1   Never-0

-I avoid eating too much sugar.
      Always-2   Sometimes-1   Never-0
Total for Eating Habits: ____

4. Stress Control
-I have a job or do other work I enjoy.

Always-2   Sometimes-1   Never-0

-I find it easy to relax and express my feelings freely.
        Always-2   Sometimes-1   Never-0

-I recognize early, and prepare for, events or situations that are likely to be stressful for me.
        Always-2   Sometimes-1   Never-0

-I have close friends, relatives, or others whom I can talk to about personal matters and call on for help when needed.
        Always-2   Sometimes-1   Never-0

-I participate in group activities (church or community organizations) or hobbies I enjoy.
        Always-2   Sometimes-1   Never-0

Total Stress Control Score: __

5. Alcohol and Drugs
    -I avoid drinking alcoholic beverages or I have no more than 1 or 2 drinks a day.
        Always-3   Sometimes-1   Never-0

-I avoid using alcohol or drugs as a way of handling stressful situations or the problems in my life.
        Always-3   Sometimes-1   Never-0

-I am careful not drink alcohol when taking certain medicines or pregnant.
        Always-2   Sometimes-1   Never-0

-I read and follow the label directions when using prescribed and over-the-counter drugs.
        Always-2   Sometimes-1   Never-0

Alcohol and Drugs Total Score: __

B Score:___ (Add all categories and divide by 5).

What your scores mean to you

Examine each area according to your score.

Scores of 9 and 10

Excellent! Your answers show that you are aware of the importance of this area to your health. More important, you are putting your knowledge to work for you by practicing good health habits. As long as you continue to do so, this area should not pose a serious health risk. It's likely that you are setting an example for your family and friends to follow. Since you got a very high score on this part of the test, you may want to consider other areas where your scores indicate room for improvement.

Scores of 6 to 8

Your health practices in this area are good, but there is room for improvement. Look again at the items you answered with a "Sometimes" or "Almost Never." What changes can you make to improve your score? Even a small change can often help you achieve better health.

Scores of 3 to 5

Your health risks are showing! Would you like more information about the risks you are facing and about why it is important for you to change these behaviors? Perhaps you need help in deciding how to successfully make the changes you desire. In either case, help is available.

Scores of 0 to 2

Obviously, you were concerned enough about your health to take the test, but your answers show that you may be taking serious and unnecessary risks with your health. Perhaps you are not aware of the risks and what to do about them. You can easily get the information and help you need to improve, if you wish. The next step is up to you.

This self-assessment, like all of them, is in no way clinical, and is only intended to provide a level of self-awareness and reflection on your current level of mental fitness.

On a scale of 1 to 10, rate the following questions. 1= Not descriptive of you at all, 10= Strongly describes you.

____ After a stressful event or interaction, I quickly calm down and can return to normal behavior.

____ I do not often lose sleep due to work or personal issues.

____ I have a close friend (or friends) that I can talk to with honesty and trust.

____ I am able to be corrected and take responsibility for my own actions without blaming others.

____ I have a hobby or interest I use regularly (at least weekly) that relieves stress.

____ I generally feel content about my current position in life (job, family, etc.)

____ Total:

____ "M" Score (divide total by 6).

This is not diagnostic, and is intentionally generic to avoid any clinical connection. There are many other tests, such as the Holmes-Rahn Life Stress Inventory that are helpful tools in evaluating your current level of mental fitness.[2] The point of this brief exercise is to help you start to think about your mental fitness, and perhaps take some proactive actions to enhance this score.

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[2] If you would like to down-load a copy of the Life Stress Inventory, it is available at http://www.stress.org/holmes-rahe-stress-inventory/

SPIRIT

Within the Christian Faith, there are various traditions that will foster certain aspects of spiritual health, and any assessment of spiritual health will reflect the theological background of the individual. However, in order to provide a snapshot of spiritual health, the following questions are chosen as general areas of spiritual health in order to provide a starting point for self-evaluation.[3]

On a scale of 1 to 10, rate the following questions.

1= Not descriptive of you at all, 10= Strongly describes you.

___   Exploration: I have spent time exploring my faith and spirituality, investigating and considering it while leaving room for Faith.

___   I pray and pursue intimacy with God. Through prayer and spiritual reflection I actively see to deepen my relationship with God.

___   I attend services, events or get-togethers in a faith community. I seek out time with people who share my faith for the sake of mutual spiritual encouragement.

___   I regular read the Bible and other books to guide, inform and inspire me.

___   I focus on being a loving person, treating others as I want to be treated.

___   I have found a spiritual mentor(s) to nurture my faith, provide spiritual wisdom, disciple me and be a role model for me.

___   I like to serve others and be a blessing to them. I am intentional in my effort and make time to do this.

___   I have given critical thought to my beliefs and gained understanding to the point that I have a reasonably well developed worldview. This gives me a positive, helpful framework for living.

___   My actions, choices and lifestyle match my beliefs and values. They are in alignment.

_____ Total Score

_____ "S" Score (divide by 9)

COMMUNITY

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[3] The questions for Spiritual Health Assessment are taken from http://www.truefoundation.com/spiritual_health_assessment.html, accessed June 7, 2014. The scoring for these questions have been modified from a 6 point scale to a 10 point scale to provide consistency with other scoring tools.

Life is not meant to be lived in isolation, and a one component that greatly enhances resilience is a healthy community. The personal resources and strength that come from this community create a "sum that that is greater than it's parts", enabling people to be more resilient then they are when relying on their own resources.

On a scale of 1 to 10, rate the following questions.

1= Not descriptive of you at all, 10= Strongly describes you.

___ I have people in my life who help me to relax and have fun. They remind me not to take myself too seriously.

___ In a crisis or stressful time, I have someone I can call who will listen and provide care and comfort.

___ There are people in my life who will tell me when I am off-track or out-of-line in a way that seeks to make me better or restore me.

___ My choice of friends and mentors makes me a better person, correcting me and encouraging me. I avoid negative people and those who encourage me to compromise my integrity and principles.

___ The leaders I aligned myself with have a strong moral compass, modeling moral courage and how to deal with ambiguous situations in a way that makes me a better leader.

___ My community allows grace and failure while maintaining a high standard and expectations of each other.

_____ Total Score

_____ "C" Score (divide by 9)

FAITH

Evaluating your "Faith" factor is different than your "Spiritual Health" factor. Spiritual Health can be displayed and exercised by many people from many different and often contradictory faiths. The Spiritual Health component focuses on the internal convictions of an individual, and how a strong spiritual commitment can provide a foundation during stressful and difficult time. The "Faith" factor is specifically related to the foundations of the Christian Faith.

Because of the various manners in individuals from various Christian traditions identify themselves with Christ, the following statements are general enough to include most traditions, while being specific enough to be distinctly Christian.

Use the following questions to provide yourself with a guage of your "Faith" factor in resilience.

Instead of a sliding scale, each answer is 2 points for a Yes, with a total of 10 points available.

1. I have made a distinct statement of faith in Christ at a point in my life (confirmation, baptism, etc.)

    Yes ___   No ___

2. I worship on a regular basis (at least 3 times a month) with a body of Christian Believers.

    Yes ___   No ___

3. I practice confession regularly, asking God for forgiveness for my sins (through private prayer or confession with another believer or clergy).

    Yes ___   No ___

4. I hold to the Trinitarian belief in God, believing in the Father, Son, and Holy Spirit (Three persons in One God).

    Yes ___   No ___

5. I regularly participate in Holy Communion (the Lord's Supper), as my tradition practices it.

    Yes ___   No ___

___ "F" Score (for each 'Yes', give yourself 2 points)

Although a very general sample of the basics of the Christian faith, this quotient can provide you with a better understanding of how your faith in Christ is foundational to your resilience. As you may have surmised, it is the thesis of this training that without a faith in Christ, "Resilience" is little more than a short term strength that may help us through life, but ultimately leaves us in the grave. It is Faith, not just strong spiritual belief in anything that provides strength through Christ to traverse through this life and into the next.

OVERALL 'POSITIVE RESILIENCE QUOTIENT'

Add your final score for: __ Physical Health

       __ Mental Health

       __ Spiritual Health

       __ Community Health

       __ Total Health Factors

Multiply Health Factors by "Faith Quotient"

___ = Positive Resilience Quotient

PRIDE

Pride is corrosive to our resilience because it keeps us blind to our weaknesses. When our pride grows, we tend to elevate ourselves above others, think that mistakes are typically the results of others failures, and a sense of entitlement grows.

Pride, not to be confused with healthy self-esteem, self-respect, and other healthy thoughts of ourselves, is an anti-social and socially destructive assertion of self. To better determine how you are dealing with Pride in your life, try to answer these questions as honestly as possible.

On a scale of 1 to 10, rate the following questions.

1= Not descriptive of you at all, 10= Strongly describes you.

___ My desire for recognition creates feeling of envy, resentment, or even aggression.

___ I find myself caught up in gossip of others, finding fault in others (even those that I consider friends).

___ I often make decisions based on how it will make me look to others, for my own advancement or betterment.

___ When confronted with problems or mistakes, I rarely apologize and think that others are responsible.

___ I tend to think that I am not properly recognized or compensated for my abilities or talents, becoming frustrated or disgruntled when others are successful.

___ I easily change loyalties or allegiance if it will help me avoid trouble or gain advantage.

___ Total Score

___ "P" Score (divide by 6)

The following questions attempt to determine what level our dysfunctions are feeding the "Dark Side" of our lives. Although just a cursory evaluation, the questions may identify areas that would benefit from further examination in order to reign in some tendencies that are having negative affects on our lives. The following questions are condensed from a much more comprehensive evaluation offered by Gary L. McIntosh and Samuel D. Rima in their work *Overcoming the Dark Side of Leadership.*[4]

Attempt to answer the following questions as honestly as possible. The Darkside issues in our lives often lead us to try to soften our answers that may point to problems, and attempt to be as objective as possible in your self-evaluation.

On a scale of 1 to 10, rate the following questions.

1= Not descriptive of you at all, 10= Strongly describes you.

___   I find myself resisting standards and procedures for formal evaluation and review of my performance.

___   It is common for me to procrastinate on significant projects or responsibilities.

___   I experience periodic but regular outburst of anger or frustration that are barely within the boundaries of acceptable behavior (or occasionally outside of those boundaries.

___   Although I may be perceived as 'successful', I am dissatisfied and driven to accomplish greater things to find satisfaction.

___   I have few intimate or closer relationships within my church or organization and find myself avoiding such relationships.

___   I find it difficult to sleep because of worry and anxiety over issues that I cannot influence.

___   I often complain or comment on the long hours I work and my workload, but am secretly proud of my 'work ethic.'

___   I have difficulty in accepting and corrective criticism, often finding ways to discount the validity of the person's evaluation, or discounting it based on my feeling about that person.

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[4] Gary L. McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership*, rev. (Grand Rapids, MI: Baker Books, 2007), 239-245. In their Appendix in their book, the authors provide a good summary of the main issues that typically cause significant failure in a leader's life.

__   I find myself having to be recognized as 'in charge' or 'on top' of a meeting or situation, even when with peers that are just as qualified or capable.

__   I regularly find myself overcommitted and feel that my life is out of control.

___   Total Score

___   "D" Score (divide by 10)

FINAL SCORE

Review all your scores. Insert the numbers into the formula and determine your "Resilience Quotient."

Resilience Quotient $= \dfrac{(B + M + S + C)\ F}{P + D}$

$$\frac{(\_\_ + \_\_ + \_\_ + \_\_)\_\_}{\_\_ + \_\_} \quad = \quad FQ\ (\qquad)$$

What Your Score Means

0-25: Your current Resilience may not be as healthy as it could be, making it more difficult to recover from stress or trauma in your life. Whether from a lack of positive factors, or an increase in certain negative contributors in your life, you are not currently finding good balance in the various areas of your life. You would benefit from spending some time with a trusted mentor who you can be honest with and who can assist you in restoring a healthier balance to your life.

26-60: You are fairly resilient, but could benefit from some strengthening of certain areas in your life. Perhaps there are certain habits that can be developed to increase your positive factors. Although the negative factors are not overwhelming, this is an excellent opportunity to work with a mentor or friend to explore those negative areas that may be at a low level but have a potential to increase and reduce your resilience in the future.

61- 100: You are probably fairly well balanced and self-aware of your strengths and weaknesses. You can be useful to others as a mentor and friend to give them gentle wisdom in helping them find a better balance in their lives. Be careful that you may be ignoring issues in your life that could fester and lower your resilience, and keep some trusted peer mentors and friends who will be honest with you.
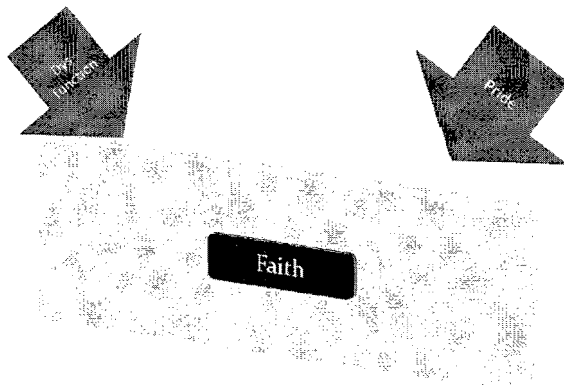
In each of the following areas, challenge yourself to find one thing in each area that you can make a goal for strengthening. You may not reach each goal, but lock of a plan is a sure path to failure.

FAITH:

What practices are in your life that connect you with the foundations of the Christian Faith?

Develop (if not already practicing) a time of daily Scripture reading and reflection.

Review and contemplate your own faith story. Does your life reflect a reliance on Christ, or religious practice? What would need to change for your faith to deepen?

Write one thing or idea that will build your Faith strength.

_____

_____

_____

BODY:

Instead of just stopping on bad habit, how can you incorporate one good physical fitness/health habit?

Do you have good eating habits? If you need help, make an appointment with the nutritionist. Talk with your family regarding a family approach to good eating.

How are your weekly exercise habits? Can you put 3 weekly sessions of PT into your schedule? If not, why not? Are you willing to be accountable to this with someone?

So you have any physical problems you have been ignoring? Why?

Write one thing or idea that will build your BODY strength.

_____

_____

_____

MIND:

What are you putting into your mind on a daily basis?

For one week, log your TV/Reading/Conversation hours.

Rate the 'quality' of those hours.

Does your 'mental diet' lead to healthy mental fitness?

Balance: It's okay to give your mind some 'recreation'. In the above suggestions, find time for fun reading or viewing. Plan time into your week for your mind to rest.

The importance of a good mentor/friend.

Who do you talk with about your issues that you can trust to keep it confidential as well as steer you away from 'bad thinking'?

Write one thing or idea that will build your MIND strength.

_____

_____

_____

SPIRIT:

What is the best time of the day for you to practice your spiritual exercises?

Try to start, if you haven't already, with a 15 minute block of time for specific spiritual disciplines/exercise.

How would you describe your current Spiritual health? Growing or Dry? Who is someone in your life that can be your spiritual accountability partner?

Write one thing or idea that will build your SPIRIT strength.

_____

_____

_____

COMMUNITY:

Who are two people you can name in your Christian community that you trust and share your deep secrets with?

If these people don't exist, are you involved in a Christian community that can provide you with this kind of relationship?

Dealing with the Dark Side

- There are Five Common Steps to Failure.

    - Failure of Self/Other- Awareness.

    - Hubris: Pride Comes Before the Fall (I don't need help).

    - Missed Early Warning Signs.

    - Rationalization.

    - Derailment.

How much are Pride and Dysfunction affecting you, according to your self-evaluation?

How much Rationalization are you exercising to avoid dealing with these negative influences?

Write one thing or idea that will build your Faith strength.

_____

_____

_____

HEALTHY COMMUNITIES

"There are certain people we meet to whom we feel we can talk because they have such a deep capacity for hearing; not hearing words only but hearing us as a person. They enable us to talk on a level which we have never before reached. They enable us to be as we have never been before. We shall never truly know ourselves unless we find people who can listen, who can enable us to emerge, to come out of ourselves, to discover who we are. We cannot discover ourselves by ourselves"

The Resilient Life, Pg. 226

Who will you train with, be coached by, walk alongside, or whatever image of relationship resonates with you in a healthy way?

There are several ways to find community. Some are more formal, some are seasonal, and some are from a distance.

What is your community that will make you stronger and more resilient?

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